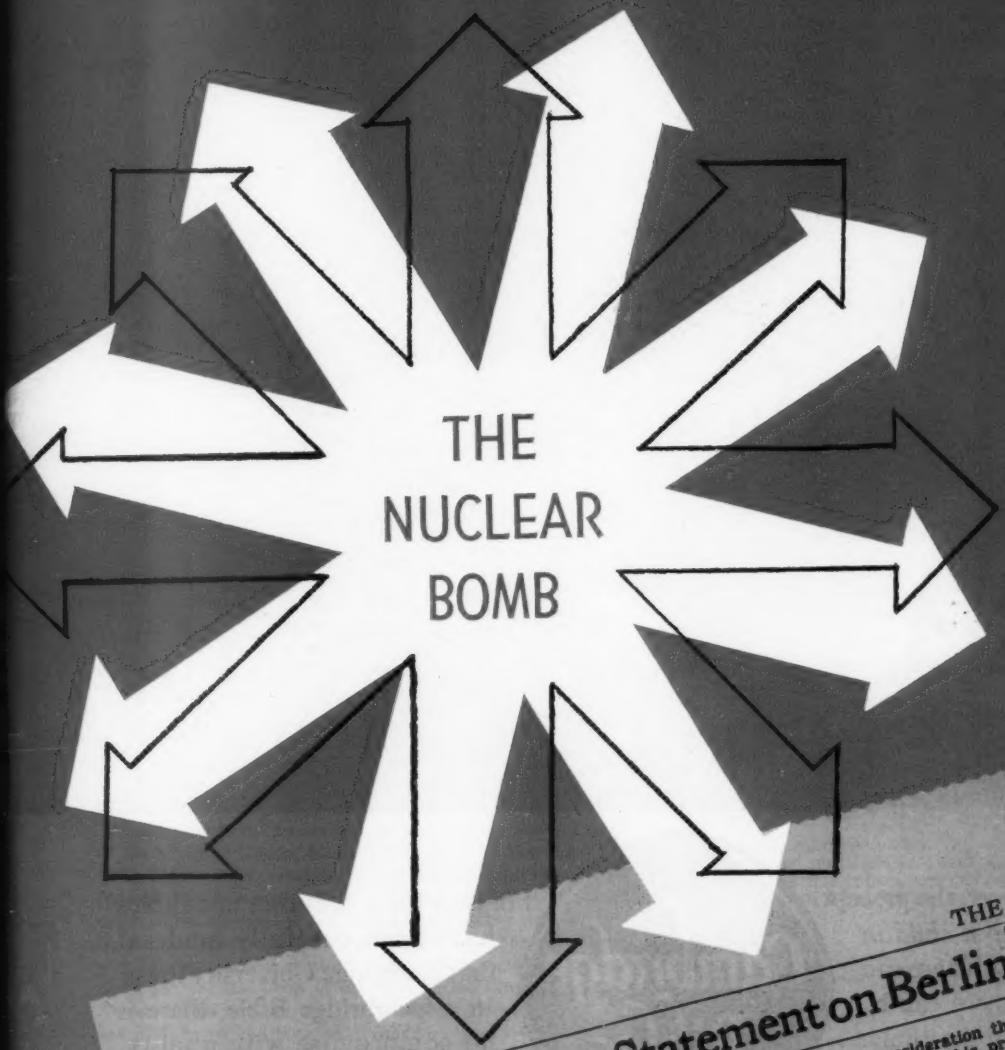
ETERNITY

NOVEMBER 1961 / 35 CENTS

THE COMMUNIST TOEHOLD IN SOUTH AMERICA . . . HOW TO PRAY ARIGHT . . . RACE AND THE CHURCH . . . BLESSEDNESS



THE NEW YORK TIMES, FRIDA

GROMYKO TO SEE RUSK ON BERLIN

Continued From Page

Soviet Statement on Berlin

MOSCOW, Sept. 14 (AP)— Following is the text of a state-

taking into consideration the positive attitude to this proposal of the Government of the United Kingdom,' the Ministry of Affairs of the U. S. S. R. is authorized to

RUSSIAN MISSILE

Today, more than ever, the precept holds good: *train up a child in the way he should go*. There can be no better way, there can be no better book, than the Bible.

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AMAZING OPPORTUNITY IN ISRAEL

Jews in Israel Throng Missionary, Asking for New Testaments

By George T. B. Davis, Executive Secretary, Million Testaments Campaigns, Inc., Philadelphia

A Hebrew Christian missionary who has been giving out our Hebrew Prophecy New Testaments in Israel for over ten years, writes us: "Great throngs of Jews surged around me asking for New Testaments!"

Two veteran missionaries in Israel write: "We came to a crowd of Jewish workers. A young Jew from Yemen came running to us to get a Hebrew New Testament. He clasped the Book to his heart and started to dance for joy. He asked, 'Is everything about Jesus in this Book?' Then other workmen came with outstretched hands, asking for New Testaments." In Jewish homes and workshops throughout the villages and towns of Israel, our Testaments in Hebrew and other languages are being placed in eager hands.

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Jews at street meeting in Buenos Aires, Argentina, reaching eagerly for our Yiddish New Testament. Will you help us by your gifts and prayers to place the Word of God, in Hebrew and other languages in the hands of hungry-hearted Jews in Israel, North and South America, and other lands?

Last year we published 10,000 Hebrew New Testaments on Jewish presses in the land of Israel. The interest is so great that a new and larger edition is urgently needed. We have ordered the paper for 20,000 more Hebrew New Testaments! And a large Jewish printing firm in Israel is ready to print and bind them. This is the time for bountiful Seed-sowing in Israel. The Harvest is sure to follow if we water the Seed of the Word of God with our earnest, daily prayers.

In South America, the harvest among the Jews is being gathered. Whole families of Jews are turning to the Lord through receiving our Prophecy New Testaments in Spanish, Yiddish, and Portuguese. We need new editions in these languages.

Our latest edition of 50,000 beautiful English Prophecy Testaments has come from the press. These Testaments are being provided free to evangelical workers among the Jews in the United States, Canada, England, South Africa, and Australia. Many Jews are being converted through these Testaments, especially Jewish teen-agers. Praise God for the power of His Word!

Will you help us by your gifts and prayers to provide the new edition of 20,000 Hebrew New Testaments for placing in the hands of Jews throughout Israel, and also Testaments in Spanish, Yiddish, and other languages for Jews throughout South America and other lands! God's Word is a sure investment. It will not return to Him void (Isaiah 55:11).

God will bless and reward you according to His sure promise to Abraham and to his descendants the Jews—still true today—: "I will bless them that bless thee."

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For a limited time we are sending each donor a free gift copy of the beautiful 32-page booklet of the Bible Success Band for 1962. This booklet contains 365 inspiring Scripture verses, one for each day of the coming year. The cover of the booklet, in full color, shows a woman of the Holy Land, in native dress, carrying her waterpot on her head as in Bible days. There is also a very helpful, practical message on the value of Scripture memorizing by Norman Lewis of the Back to the Bible Broadcast. Along with his message is a very interesting photograph of Mr. and Mrs. Lewis and their eight children. Mr. Lewis says that memorizing Scripture is one of the two greatest blessings of his life. This Scripture booklet will enrich your own life, and your gift to our work will help to bring precious souls to Christ.

George T. B. Davis, Executive Secretary **E.T.**
Million Testaments Campaigns, Inc.
Room 1302, 1505 Race St., Philadelphia 2, Pa.

Enclosed is my gift of $..... for providing New Testaments for Jews in Israel and other lands. Please send me a free gift copy of the 1962 Bible Success Band booklet, and News Bulletin.

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Street and Number .....

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Make checks payable to Million Testaments Campaigns, Inc. All gifts to this work are deductible on U.S.A. Income Tax. Canadian bank cks. or m.o.s can be handled.

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ETERNITY

magazine of Christian truth

Donald Grey Barnhouse, founder / November 1961 Volume 12, Number 11

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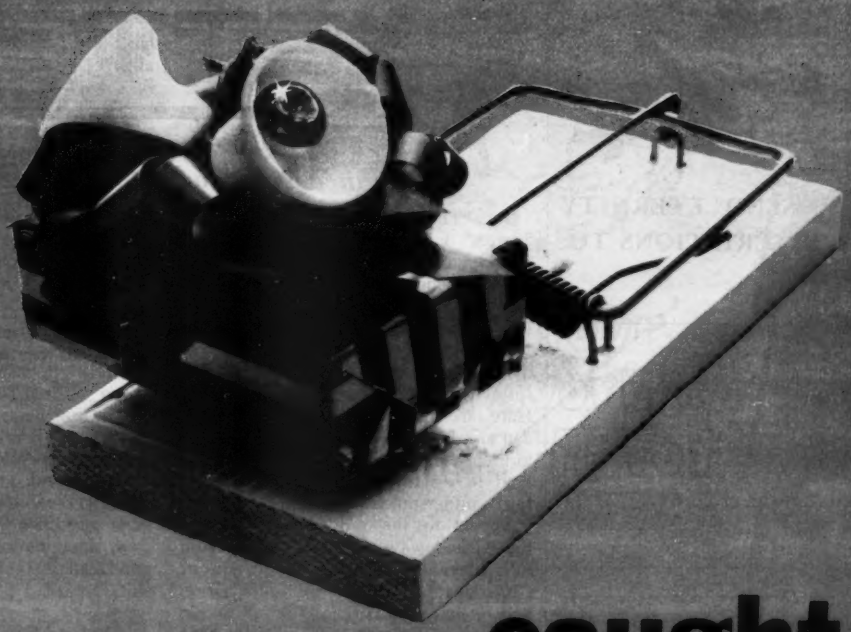

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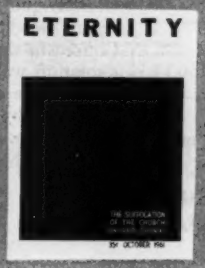

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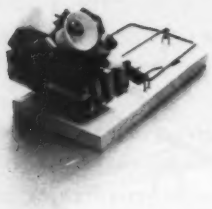

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Just complete the order above, mail it with your check or money order, and we'll do the rest. Send to ETERNITY, 1716 Spruce St., Philadelphia 3, Pa.

LETTERS

Balance of Terror

Re. "The Church in the Balance of Terror," I believe that Christians have the fate of the nation in their hands. "If my people that are called by my name will (1) humble themselves, and (2) pray, and (3) seek my face, and (4) turn from their wicked ways; then will I hear from heaven, and forgive their sin, and heal their land." Here are four vital things Christians can do for their country. Are we interested enough in the healing of our land to do them? The first three are fairly understandable, but the fourth—I appeal to the ministers! What are the wicked ways we should turn from to achieve the healing of our nation? Christians just don't "sin" any more, and even pastors scoff at those in their congregations who have any kind of principles on which they stand, and say they are bigoted and self-righteous.

NAME WITHHELD
Oakland, Calif.

Too often we think that provincialism and ethnocentrism are sins confined to the "backward" peoples of isolated geographical areas and to the fanatical sects which come and go. However, are we not all guilty of these sins if our working vision of the church does not extend beyond our national borders? Only as we grasp a concept of the church universal and its consequent supranational character, as Elmer Neufeld does in his article, "The Church in the Balance of Terror," can we be purged of our narrow geographical egos.

MILTON LEHMAN
Leola, Pa.

Taking issue with Elmer Neufeld's position is General William K. Harrison, who writes, "Pacifism Is Not the Answer" on page 21.—Eds.

In the September issue, Arthur Glasser quoted Martyn-Lloyd-Jones in regard to the article entitled, "The Church in the Balance of Terror." The quotation was from a book by Martyn Lloyd-Jones called *From Fear to Faith*, published by Inter-Varsity Fellowship, London, and carried in this country by Inter-Varsity Press.

BETTY LEAKE
Inter-Varsity Press
Chicago, Ill.

Pro and Con on Covers

The affairs of the world are bad I know, but such covers . . .

IDA E. CROWE
West Chester, Pa.

For many years my criticism has been silent regarding the covers.

JACK WHITTINGHAM
Oakland, Calif.

Here is a vote in favor of the distinctive and attractive covers of ETERNITY. I appreciate the fact that they are not "run-of-the-mill," but show imagination and creativeness in good taste.

WILLIAM H. RICE
Hollywood, Calif.

For months I have admired your covers. Agreed, they are not of the color photograph-of-an-open-Bible-and-clasped-hands variety. ETERNITY covers provide a provocative preface to the material inside. If a cover is capable of stirring imagination and prodding snoring minds to examine new concepts and to stretch new limits only to stretch again, it is far superior to a merely pretty cover whose sole aim and ability is to be complacent which too often wears the label "inspirational" or perhaps devotional." I consider ETERNITY unique among Christian publications—unique as to approach, as to subject matter and its treatment, as to design and format.

To sum up: ETERNITY is A-OK—covers and all.

JO ANN MENKUS
Nashville, Tenn.

Unpublished Atrocities

The missionary from Angola ("The Unpublished Story of Atrocity in Angola") failed to tell of the more than 800 whites and natives who were raped, tortured and murdered, before any retaliatory measures were taken by the Portuguese authorities there.

R. KEITH EARLE
Cobden, Ont.

In their weekly pontifical pronouncements Senator Dirksen and Representative Halleck raked Chester Bowles and kindred minds over the coals for siding with Russia. The issue

was a review of our relations with Portugal, a long-time friend and ally of the U. S. Fellow conservatives likewise reason from their black and white prejudices. Any stand Russia takes is evil; anything Bowles says is ridiculous. Any opinion of a liberal is *ipso facto* sin.

The account of atrocity in Angola by Malcolm McVeigh should be included in the *Congressional Record*. Only the Lord in heaven fully knows what America is doing in full support of Portugal. We think the black nations must be immoral for not taking an outright stand with the West, when, despite our pious posture, we encourage this parade of horrors in Angola? When we heartily embrace fascist Spain in return for some bases? When we refuse to speak courageously on Tunis?

Let us repeat McVeigh's statement: "The real problem that the United States faces is that it does not sincerely live by its own professed principles."

ROBERT JAMES ST. CLAIR
Akron, Ohio

Proselytizing

Eugene Madeira's article "The Janus Face of Roman Catholic Diplomacy" was surprising in many ways. He should expect opposition when he attempts to proselytize in an area which is predominately of another belief. He should expect a sharp reaction especially among volatile Latin Americans when he attacks their cherished, ancient faith.

JOAN PEASE
Boston, Mass.

Success in Scripture

In the article, "We've Gone Success-Crazy," the author says that "the word 'success' does not occur in sacred writ."

What about Joshua 1:8? I'm not what you'd call a Bible student, but this verse came to my mind immediately.

STANLEY A. MILLER
Cheltenham, Pa.

A limited number of copies of the *Donald Grey Barnhouse Memorial Issue* are still available. You may obtain single copies for $.35 or four copies for $1.00.

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NO WAITING PERIODS! ONLY YOU CAN

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If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who do drink. Alcoholism is now our nation's No. 3 health problem, ranking immediately behind heart disease and cancer! Those who drink have reduced resistance to infection and are naturally sick more often and sick longer than those who do not drink. Yet their insurance—UNTIL NOW—cost the same as yours. NOW with the Gold Star Plan, your rates are based on the SUPERIOR HEALTH RECORDS of Non-Drinkers! Why should you help pay for the hospitalization of those who ruin their health by drink? Gold Star rewards you instead of penalizing you for not drinking!

Now, for the first time, you can get the newest and most modern type of hospitalization coverage at an unbelievably low rate because the Gold Star Policy is offered only to non-drinkers. With this policy, you receive $100 a week in cash, from the first day and as long as you remain in the hospital! This money is paid you in cash to be used for rent, food, hospital or doctor bills—anything you wish. Your policy cannot be cancelled by the company no matter how long you remain in the hospital or how often you are sick. And the present low rate on your policy can never be raised simply because you get old, or have too many claims, but only in the event of a general rate adjustment up or down for all policyholders!

One out of every seven people will spend some time in the hospital this year. Every day over 64,000 people enter the hospital —47,000 of these for the first time! No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the stairs in your home, or on the sidewalk, or some sudden illness, or operation could put you in the hospital for weeks or months, and could cost thousands of dollars.

The Gold Star Plan Makes It Easy!

With a Gold Star Total Abstainers Hospitalization Policy, you would receive $100 per week in cash, as long as you remain in the hospital. If your hospital stay is less than one week, you still collect at the rate of $14.29 per day. Even if you are already covered by another policy, the Gold Star Plan will supplement that coverage, and will pay you directly, in addition to your present policy.

This wonderful, generous protection costs only $4 a month for each adult, age 19 through 64, or $40 for twelve full months. For each child under 19, the rate is just $3 for a month's protection. And for each adult of age 65 through 100, the premium is only $6 a month.

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GUARANTEE

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We'll *mail* your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Examine it carefully. Have it checked by your lawyer, your doctor, your friends or some trusted advisor. Make sure it provides *exactly* what we've told you it does. Then, if for any reason whatsoever you are not fully satisfied, just mail your policy back within ten days, and we'll cheerfully refund your entire premium by return mail, with no questions asked. So, you see, you have *everything* to gain and nothing to lose.

Christian Leaders say—

DR. HYMAN APPELMAN, International Evangelist: "God was gracious enough to use me to lead Arthur De Moss to the Lord Jesus Christ. I have known him intimately. He is 100% trustworthy. He knows insurance backwards and forwards. When he O.K.'s a thing like the Gold Star Total Abstainers' Plan, it is to be taken at full face value. Without any sort of reservation, I recommend it to everybody."

JEROME HINES, Leading bass with the Metropolitan Opera Company: "I have long been associated with Art De Moss in Christian work. I know few people with his driving and sincere desire to promote the gospel of Christ in every way. And now it is a pleasure to be able to recommend this most excellent insurance plan for non-drinkers."

DR. THOMAS F. ZIMMERMAN, President of National Association of Evangelicals, Gen. Superintendent, Gen. Council of the Assemblies of God: "After carefully reviewing the favorable coverage and economical rate included in the Gold Star Hospitalization Program provided for total abstainers, I must say that I am tremendously impressed with this very fine program. It is to be most appreciated that those who take the position of total abstinence are now given an opportunity to reap a practical return as far as their own insurance rates are concerned. I congratulate the company for making available insurance coverage of this type."

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- Sword of the Lord
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Read What a Blessing This Protection Has Been to Others

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Emalee Hart, Leander, Texas: "I just want to thank you for the fine way you paid off on my recent illness. Not being in quite two weeks I was afraid I would not get full payment, but you paid every cent for each day. I shall be glad to recommend your reliable company to friends and relatives. I think it is just wonderful."

Mr. Milford Herrick, Flint, Michigan: "I am very pleased with the way you took care of my claim for my recent illness. I will recommend your company to the right people whenever I can."

Gene C. Minney, Lancaster, Pennsylvania: "Not having had this policy very long, it certainly has proved its validity by being used. Its trustworthiness has proved itself to me."

Wallace Jones, Bakersfield, California: "I am not surprised at the good service your Company has rendered in the payment of my confinement. Thank you again."

Mr. A. L. Squire, Minneapolis, Minnesota: "Thanks for meeting this claim according to your promise. It's good to know that we have this to depend on in time of crisis."

Eleanor Cheek, Richmond, Indiana: "Thank you very much for your prompt payment on my hospital bill. This was something very unexpected when I took out the policy. Again, my sincere thanks."

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2. Enclose in an envelope with your first payment.
3. Mail to DeMoss Associates, Inc. Valley Forge, Pa.

YOU WILL RECEIVE YOUR GOLD STAR POLICY PROMPTLY BY MAIL. NO SALESMAN WILL CALL.

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Pays $2,000 cash for accidental death.
Pays $2,000 cash for loss of one hand, or one foot, or sight of one eye.
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and Affiliates
"Special Protection for Special People"

RUSH COUPON NOW!
TO ASSURE YOUR PROTECTION

330 1161

APPLICATION FOR

Gold Star Total Abstainers Hospitalization Policy

My name is _____

Street or RD # _____

City _____ State _____

Date of Birth: Month _____ Day _____ Year _____

My occupation is _____

My beneficiary is _____

I also hereby apply for coverage for the members of my family listed below:

	NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1.					
2.					
3.					
4.					

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply to The Gold Star Total Abstainers Hospitalization Policy for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: ..... Signed: X .....

GEN. APP. 1010-4

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King of Prussia, Pa.

MAIL THIS APPLICATION WITH YOUR FIRST PREMIUM TO: **DE MOSS ASSOCIATES, INC.** VALLEY FORGE PENNA.

EDITORIALS

In Appreciation of Graham's Crusade

Philadelphia, ETERNITY's base, recently had the inexpressible privilege of sharing in an evangelistic crusade conducted by Billy Graham and his team.

In terms of statistics and headlines it will probably be overshadowed by crusades in London, New York and elsewhere, but for countless Philadelphians, it was a never-to-be-forgotten experience.

From the natural standpoint, everything was against the effort being a success. No one in his right mind would expect to hold a successful meeting in this city's muggy August and early September. Everyone who can afford it deserts the humid metropolis and finds relief at the shore or in the mountains. But Convention Hall, seating nearly 14,000, was filled night after night, with thousands turned away.

Because Convention Hall was not big enough, some meetings were held outdoors in Connie Mack Stadium and the immense Philadelphia Stadium. And this brought further problems: on several nights, upwards of 35,000 sat patiently in the rain, holding umbrellas aloft, and singing "Showers of Blessing." And hundreds of young people, soaked to the skin, responded to the gospel appeal.

The aggregate attendance for the month-long crusade was more than 700,000 with more than 16,000 decisions for Christ, of which 54% were first-time decisions. At a closing meeting, an estimated 93,000 thronged Philadelphia Stadium and 2,095 responded to the invitation.

Following the campaign, intensive efforts were made to bring the 2,000 cooperating churches and the 7,500 counselors together to exploit the spiritual gains. New converts were encouraged to take further steps in the faith by enrolling in Bible classes.

There were smaller meetings directed to special groups: medical students and physicians, university students, handicapped persons, and one impressive meeting at the Philadelphia Country Club, where 400 men and women gathered for a brunch. After Billy Graham spoke to 400 Philadelphia-area seminary students, some 50 made public decisions for Christ.

It's hard to say what the greatest results of the Graham Crusade will be. Scores of churches were re-invigorated; hundreds of counselors experienced the first-time joy of leading someone to Christ; frustrated pastors saw shafts of light; thousands joined in small Bible classes, mining the wealth of God's Word for the first time; and others, countless others—teen-agers and grandmothers, the well-heeled and the plain, white and Negro, Protestants and Catholics—became new creatures in Christ Jesus.

And throughout the Philadelphia area are greatful hearts, lifted in praise to God for the ministry of His servant, Billy Graham.

1938 30 YEARS OF EDITORIALS

BY DONALD GREY BARNHOUSE

(This editorial is reprinted from the October 1958 issue of Revelation)

The Sin of the Easy Chair

There are two absolutely distinct meanings of "comfort." The one, drawn from the Latin, *fortare*, the same root that gives us fort and fortify, means "relief in affliction" or "consolation." The other, and much baser meaning, is that of "conscious well being," the possession of "comforts" relating to things that make life "easy." It is quite apt that these should be called "creature comforts." This latter meaning is a modern one, its earliest use, according to the Oxford English Dictionary, being near the end of the first half of the 19th century. The other, and biblical meaning, exists in English as early as the 13th century.

The false comfort, for such a noble word should have been degraded to such a use can easily become the enemy of spiritual life and power. We began to think of this because of a card which we saw pinned on the wall above a friend's desk. At the top, in fine print, was the text, "For all seek their own, not the things which are Jesus Christ's" (Phil. 2:21). Following this there was a quotation ascribed to Khalil Gibran, "Comfort, that stealthy thing that enters the house as guest, and then becomes a host and then master. Aye, and it becomes a tamer and with hook and scourge makes puppets of your larger desires."

Many people in our day wish to be carried to the skies on flowery beds of ease. Striving against sin, resistance of evil, is unknown to many. We are not thinking merely of the cushioned ease of most of our churches. Some might say that the mind could grasp more of the message when the body was not tortured by the angles of hard benches. A close study might prove that the centuries in which the benches were hardest produced Christians whose fiber was strongest.

David complained that those who were at ease scorned him until his soul was filled with it. (Ps. 123:4). The Spirit of God finally cries out, "Woe to them that are at ease in Zion, and trust in the mountain of Samaria" (Amos 6:1).

Ease can readily make puppets of our larger desires. How many people have had bold ambitions for the Lord and His work, for their own progress and victories, who must now look back and see that they have not accomplished what they promised themselves to become. The Holy Spirit is willing to teach us the true meaning of "Thou, therefore, endure hardness, as a good soldier of Jesus Christ" (II Tim. 2:3). This does not mean that Christians may not have soft beds in their houses, but it does mean that they must not love them too much. This does not mean that the houses must not be warmed with central heating, maintained at 70 degrees, but it does mean that Christians are to be willing to go out in the cold when the Lord calls them to work.

The Chinese have an expressive phrase for enduring hardness. They speak of one as being able "to eat misery." We rejoiced to hear a mission executive say of one missionary that she could eat as much misery as the Chinese themselves. We knew the reason. She had been to the Cross of Christ where self with its love of ease and "comforts" had been crucified. This is the only way to treat the interloper who would degrade our ambitions for Christ and make us lie down in the shade when we should be running a race.

The Embarrassment of Thought

"In a society which extols togetherness, television, pocket radios, sweet breath and weekly lodge meetings as the highest achievements of mankind, it is not surprising to find that few people can endure the thought of being completely alone." There were the opening words of an editorial in the New York *Times*. In our superficial age we must have entertainment, activity, noise and fellowship in order to exist. To be separated from these apparent necessities is to invite a mental breakdown. This was one of the causes of the success of the Communist brainwashing technique. Extended periods of isolation were strange to American youth who had not learned how to be alone. When they faced separation from other human beings and were compelled to withdraw within their own thoughts, some broke under the strain. Incidentally, this is one of the reasons why so much emphasis on being alone has been given in the training of astronauts; presumably the first man to truly penetrate outer space for any lengthy period will find plenty of isolation.

Today people can hardly walk two blocks without the companionship of a pocket radio pressed against their ear. Airlines are contributing to this mental delinquency now by furnishing the latest Hollywood movie, to help their clientele avoid the embarrassment of thought.

"To be quietly and calmly alone, with no distractions, is a luxury to those who can do it, and a nightmare to those who cannot." Several years ago, a Philadelphia church conducted an experiment during a series of Lenten programs. Part of the hour was given to silent meditation and thought, with absolutely no distraction save the passing automobiles outside the sanctuary. The time allotted was to have been ten minutes. But it was soon found that four minutes of complete silence was all many people could endure. Fidgeting, wriggling, squeaking chairs, yawns, sighs and cleared throats, all testified to the "nightmare" aspect of this silence. However, the person who has disciplined himself to silence finds a refreshing time of reflection and challenging thought.

Henry David Thoreau, in his famous *Walden*, described his experience in living alone for a year in the woods. "I love to be alone. I never found the companion that was so companionable as solitude. We are for the most part more lonely when we go abroad among men than when we stay in our chambers. A man thinking or

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working is always alone, let him be where he will." The *Times* writer adds, "Thoreau's book is not an expression of misanthropy, but a celebration of the unique, the individual and the rational in man." Yet, the experience Thoreau described is almost unheard of by today's society. He would be considered a real "odd ball" by most people.

"Our society has no patience with the contemplative man." To most folk, caught up in the whirl of secular or religious activity, the person who actually enjoys occasional solitude is an anomaly and is given a variety of mildly derogatory titles. He is urged to join some group or organization, fraternize, live it up, attend this function and that event—anything to keep from being alone with his thoughts. Yet, solitude does not necessarily involve separation from others; it "is not a question of physical distance. It is simply a matter of withdrawing into one's self, and letting the mind work, uninterrupted by the distractions of everyday life." There are those who can practice this withdrawal while physically being present in a large crowd of boisterous, self-avoiding human beings. But for most people who cherish the solitude of thought, the temptations are too great to open the door of the mind and let the noise crowd in.

Now, of course, man is a social being and God never intended him to isolate himself completely from his fellows. This is abnormal and unhealthy. But, neither does the Lord want His people to be so immersed in the intoxicating frivolity of the crowd that they never find time to be alone with their thoughts before God. It is possible to go to extremes in either direction. The person who secludes himself behind monastery walls in vows of silence, spending his whole life in thought and meditation in chapel and cell can easily lose touch with reality. On the other hand, the socialite, who must attend every function, party or entertainment in sight with no time to be alone with himself, his thoughts and the Lord, is squandering his life to no purpose. There is a happy medium when sociability is "tempered and balanced by contemplation."

In our day of emphasis on fellowship, togetherness, affiliation, joining and association, we may come perilously close to the place where we lose our balance and find our lives becoming shallow, superficial and meaningless; our witness for Christ and His Church, ineffective. Let us be sure to make—and keep!—regular appointments with the Lord and His Word as solemn obligations to Him and to ourselves.

BLESSEDNESS *can be yours!*

THE BEATITUDES—X—THE WHOLE IMPORT OF THE EIGHT BEATITUDES IS THAT BLESSEDNESS IS SOMETHING YOU CAN EXPERIENCE RIGHT NOW.
BY WILLIAM FITCH

THERE ARE three places, said the supreme Scottish preacher, Dr. John Ker, to which a minister will most often bring his people: (1) Sinai, where the Law of a righteous God was published; (2) Calvary, where the very Son of God gave Himself for the redemption of the world; and (3) the Great White Throne, for we must all appear before the judgment seat of God.

This is good counsel; for all true preaching is preaching for a verdict. Preaching is not a soliloquy—an opportunity to develop an interesting theme. No, it is a communication and an assault.

When Peter preached on the streets of Jerusalem on the day of Pentecost, he summoned his hearers to make their choice. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

The preaching of the gospel created the hour of decision. The word of the gospel spoken in the power of the Holy Ghost presented these men of Jerusalem with an absolute Either-Or. And they knew it. "When they heard this, they were pricked in their heart and said unto Peter and to the rest of the apostles, men and brethren, what shall we do?"

The author is minister of Knox Presbyterian Church, Toronto, Canada, and well known for his lucid Bible expositions. This series of articles is now available in book form from your local Christian book store.

Truth demands decision. To the word of God man must answer yes or no. On every page of the divine revelation a note of urgency can be discerned; and nowhere more so than at the close of the Sermon on the Mount. "Enter ye in at the strait gate: for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it."

As our Lord opens up to men the way of blessedness, He knows that they will be forced to a choice on which their eternal destiny would depend. Therefore, earnestly and tenderly He pleads with them to choose the right path no matter the cost. With divine simplicity, yet with equally divine authority, He outlines the nature of His kingdom and the conditions of entrance to His kingdom; then He leaves the choice with His hearers. He will not force Himself on any man. He waits while the issue is faced and the decision taken.

Our study of the Beatitudes has shown us the nature of the choice to be taken. Christ here promises blessedness; but it is blessedness on conditions, and the conditions are not easy. Christ says that the pathway to blessedness, which is the way to deeper knowledge of God, is only through the lonely valleys of poverty of spirit. His kingdom is a spiritual kingdom and all who enter that kingdom must first reach an inward state wholly akin to the outward state of the common beggars on the roads of Judea. All pride of

heart must, therefore, be brought low; all love of the world, the flesh and the devil, must be given up; the soul's inbred enmity against God and man, together with all foolish and hurtful desires which cleave to the heart, must be repented of and abandoned forever. But this is hard; so hard, indeed, that few are prepared to pay the price. Some years ago a poem was published as an imaginative attempt to conceive what would happen if Jesus of Nazareth really came back to our modern world and men were suddenly confronted with the blazing reality of the living Christ. Here is the poet's ultimate conclusion:

> "Leave us our toys, then; happier we shall stay
> While they remain but toys, and we can play
> With them and do with them as suits us best;
> Reality would add to our unrest.
> We want no living Christ, whose truth intense
> Pretends to no belief in our pretense;
> And flashing on all folly and deceit,
> Would blast our world to ashes at our feet."

Has the poet's imagination misled him? Indeed it has not. "Reality would add to our unrest"—that is the answer of so many to the word of Truth. And so many more think that Christ comes to take away life's joy rather than to bring the gift of blessedness.

TASKMASTER OR SAVIOR?

John Baillie recalls a story Spurgeon told "about one of his fellow ministers who went to the house of a poor old woman with a contribution of money for the payment of her rent. He knocked again and again but failed to get any response. Nevertheless, the old woman was all the time within, and her explanation afterwards was—'I heard the knocking but I thought it was the man come for the rent.' "

And Baillie adds, "He who stands at the door has come with a gift, but we are so ready to think He has come for payment. The knock is a Savior's knock, but we are so ready to think it a Taskmaster's."

We must make up our mind. Every generation must give answer to the question, "What think ye of Christ?" Are the Beatitudes to be taken seriously or are they not? Is Christ's way the only way of blessedness? Or are there other roads down which we may travel and find it? It is an urgent issue and gets more urgent every day.

Before 1939 Winston Churchill wrote: "Certain it is that, while men are gathering knowledge and power with ever-increasing speed, their virtues and their wisdom have not shown any notable improvement as the centuries have rolled. Under sufficient stress—starvation, terror, warlike passion or even cold intellectual frenzy—the modern man we know so well will do the most terrible deeds and his modern woman will back him up." Since these words were penned we have witnessed the most terrible evidences of the truths they declare—the horrors of Auschwitz and the agony of Hiroshima: the iron curtain and the cold war: the stockpiling of hydrogen bombs and the crippling expenditures on arms in which all nations are involved. This is our modern age. This is the fruit of our vaunted progress.

"History," says Reinhold Niebuhr, "is the record of an ever-increasing cosmos creating ever-increasing possibilities of chaos." In other words, as civilization advances, so do the difficulties and dangers.

J. S. Whale, in his book on *Christian Doctrine,* states the situation succinctly. "Do the facts suggest that with our enormously extended mastery of nature, there goes a corresponding mastery of our evil wills, our lusts, our hypocrisies, our boundless egotisms—above all, our fears? They do not. Along with the internal combustion engine, there comes slaughter on the roads: along with aviation, bombs. Chemical research in the interest of medicine brings with it phosgene and vesicant dew, mustard gas and arsene. The education which was to have banished crime, only makes crime more efficient, increasing its range Man's power to do more good is always power to do more evil."

And in the midst of all this troubled and heaving sea of history Christ stands. To men of every age He cries, "Come unto Me and I will give you rest." "Follow Me—and I will lead you to blessedness." But to follow Him is a costly business. Yet not to follow Him, how costly will that be?

Our Lord taught with authority. Men realized this as they hung spellbound upon His words. They knew that His message was true. And He is the same, yesterday and today and forever. Still today He says that there is only one highway to blessing, and it is the way that the Beatitudes portray. "Blessed are the poor in spirit: blessed are they that mourn: blessed are the meek: blessed are they that hunger and thirst after righteousness: blessed are the merciful: blessed are the pure in heart: blessed are the peacemakers: blessed are they that are persecuted for rightousness' sake." This is the royal road to blessing; and, our Lord repeats, there is no other way.

There are eight Beatitudes. They divide naturally into four separate parts. The first three show us a man turning from his sin to God, and the fourth shows us God turning to the sinner and clothing him with the righteousness of Christ. The next three—that is, the fifth, sixth and seventh Beatitudes, show us the new-born child of God working the works of right-

eousness amongst men; and the final Beatitude shows how men react. We might put it in another way. There are, first, three graces of a contrite soul, followed by God's answer in mercy, in righteousness and grace. Then follow three graces of a commissioned soul, followed by the world's answer in persecution and reproach. This is the way of blessedness.

SORROW OVER SIN

First of all, our Lord tells us that true blessedness consists in a godly *sorrow over sin.*

"Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth." This is the work of the Holy Spirit leading a man to true repentance. Our Lord is here showing us a man who has begun to see himself as he really is in the sight of God. The light of holiness is flashing on his life and he is beginning to see the innate evil, the essential wickedness, the undiluted blackness of his own person and heart. He has come to see that in himself there is no good thing, that his heart is deceitful above all things and desperately wicked. The more he considers himself, the more he realizes that he has nothing to offer to God. He recognizes that spiritually he is a total bankrupt. In the sight of God he sees himself to be a sinner under condemnation. Because of this, he begins to sorrow; and our Savior states with absolute emphasis that the foundation of blessedness is an understanding of our own sinfulness and a godly sorrow over our sin.

Cowper expresses this so beautifully in one of his fragrant songs of penitence:

> "Return, O holy Dove, return,
> Sweet messenger of rest;
> I hate the sins that made Thee mourn
> And drove Thee from my breast."

This is the spirit of a godly sorrow. Deep is calling unto deep in this man's heart. The tender and gracious work of the Holy Spirit is stirring memories and creating desires after a new life. The voice of Christ is being heard and assented to. God's thoughts about sin are beginning to be understood. Repentance and faith are coming to birth. "Faith is found only on the other side of death," writes Kierkegaard, "it is only when we die to all esteem of self that the life-giving Spirit comes." This is what our Savior is saying here. Blessedness is born in the valley of humiliation. A sense of sorrow over sin is a sure, sure sign of being in a state of grace.

The first thing that the gospel must do to a man is to knock him down. Nothing can be done for anyone who is persuaded of his own righteousness and that God will be naturally expected to accept him as he is. The discovery of blessedness begins with the discovery of one's own self and of one's true condition before a holy God. Diagnosis must come before cure. The salvation of Christ is for sinners only. That is what the Beatitudes declare. At the commencement of this manifesto of the kingdom, our Lord sets this first. This was the message that He came preaching. "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God and saying, Repent and believe the gospel." True repentance means "to change, to turn away from, to go in a new direction." Remorse for sin is not repentance. Reformation of life is not repentance, though it is involved in it. True repentance is a godly sorrow over the sinfulness of one's heart and a determination to cry to God for mercy and for pardon. Where this is found, there is blessing.

And this penitence is, of course, not a once-for-all act. It is a continuing grace of the Holy Ghost. The closer we walk to the Lord, the more we realize the exceeding sinfulness of sin, and the proneness of our hearts to evil. One supreme mark of a sanctified soul is an ever-deepening sense of sorrow over sin. It is the Spirit's blessed work. Constantly all who are born of the Spirit must pray that He will be able to fulfil His blessed ministry at the deepest levels and to work on in ungrieved fullness to the ever-greater glory of the Savior.

Our Lord next shows us that true blessedness depends upon *satisfaction in the Savior.*

"Blessed are they that hunger and thirst after righteousness: for they shall be filled." And Who is the righteousness of God but Christ Himself? "He is made unto us wisdom, righteousness, sanctification and redemption." Our Lord is here very plainly declaring, "Come unto Me all ye that are weary and heavy laden—weary with sin and sorrowing over sin—and

(*Continued on page 38*)

"OUR STUDY GROUP HAS BEEN DISCUSSING AUTOMATION,—AND I'VE WORKED OUT THIS IDEA FOR TAKING UP COLLECTIONS!"

The Communist Toehold on South

British Guiana's capital of Georgetown has a population of 125,000.

In a cooperative effort, the editors of Christianity Today, the Sunday School Times, and ETERNITY *sent Alan M. Fletcher on a fact-finding survey of British Guiana, which recently voted a Socialist political party into power. During his mission, Fletcher, who was well acquainted with the country through previous visits, interviewed many of the top officials. All photos, except as otherwise noted, were taken by Fletcher.*

ON AUGUST 21 Dr. Cheddi Bharatt Jagan, widely suspected of being a Communist, became the premier of British Guiana. Although his election went almost unnoticed in the American newspapers, the implications may be greater than Castro's revolution.

There are several reasons for this:

1) British Guiana would make a perfect center for Communist infiltration of all of Latin America, for it is on the mainland and not isolated by water like Cuba. It borders the important countries of Venezuela and Brazil.

2) Jagan, quite the opposite of Castro, is an attractive, refined person.

3) British Guiana is the only English-speaking na-

Schools, formerly operated by Christian missions, are now being taken over by the state.

The U.S. ICA program aids in agriculture.

America By Alan M. Fletcher

tion in South America. What propaganda value the Communists could find in this!

4) Guiana would be the first country to become Communist by peaceful means. Jagan was elected legally under the supervision of a British colonial government.

5) British Guiana is predominately Protestant and would be the first Protestant nation to embrace Marxism.

But has British Guiana gone Communist? Not yet. Is the American-educated Jagan a Communist? Quite likely. Certainly, his wife, an American Jewess, is a Communist and several of his cohorts are Communists.

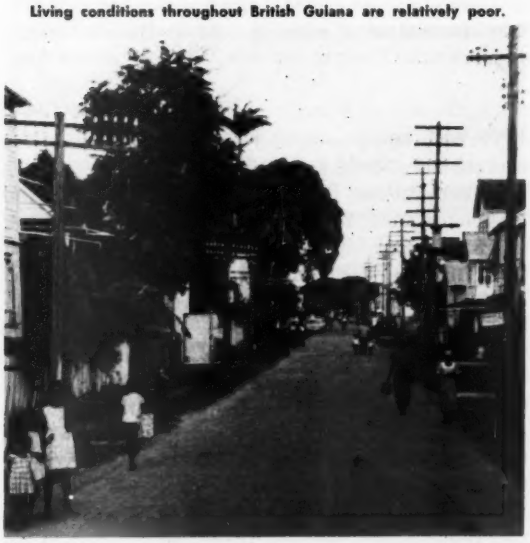
To get a first-hand report of what is happening, the editors of ETERNITY, *Sunday School Times* and *Christianity Today* sent me to British Guiana to talk with Jagan and his associates, to interview the people, to visit in the churches, to ascertain the real significance of these recent developments as they relate to America and to the Christian Church.

British Guiana is a diminutive (population 500,000) piece of swampy real estate on the north coast of South America. It is in the center of an area originally called Guiana, in which early European explorers (notably Sir Walter Raleigh) erroneously

—*Georgetown Daily Chronicle*

Popular Cheddi Jagan has been named premier of the country.

Living conditions throughout British Guiana are relatively poor.



believed existed the gold-encrusted city of El Dorado. The portion of Guiana now known as British Guiana changed hands between the Dutch and the English several times until 1803 when Great Britian came into permanent possession.

It is divided into four principal geographic types: coastal plain, jungle, mountainous, grassland. About 95% of the population lives in the ten-mile-wide band of reclaimed swamp, which is the coastal plain.

The diversity of topography is remarkable enough for such a small country (about the size of Kansas), but add to this the fact that it has only a few miles of navigable rivers, an 80-mile railway along the coast, and about 200 miles of partially paved highway, and British Guiana seems incredible in the 20th century. Communication with any part of the interior can be accomplished only by small aircraft, foot path—or radio.

The principal city and capital is Georgetown with a population of 125,000.

Its economy is based on exporting sugar, rice and

Racial tension mounts between Negroes and East Indians.

bauxite. In conjunction with sugar production, there is a large rum industry.

Foreign-owned companies control the economy of British Guiana and they must be held responsible for the limited development and the oppression of the people. Virtually all executive personnel has been supplied from abroad. Few Guianese have risen above the level of junior clerks. The vast majority have until recently lived in virtual serfdom, existing on peon's wages. Such conditions do not foster a favorable attitude toward the capitalistic free enterprise system.

About half of the people in British Guiana are East Indians, whose ancestors were brought from India as indentured laborers. About 35% are Negroes and the remainder are American Indians, Chinese, Portuguese, Europeans and peoples of mixed blood.

British Guiana has three political parties. The People's Progressive Party, headed by Cheddi Jagan, is the party of East Indians. It is decidedly socialistic and has been the majority party since 1957. During this time they have made substantial progress for the people. It is in the process of taking over the church-directed school system, because it "wishes to remove religious discrimination." It rejects colonialism. It proposes reform of the plantation system to allow peasant cane farmers to form cooperatives.

The P.P.P. plans to establish industries, in some cases in competition with private enterprise. It has already established its own newspaper and will soon begin its own radio station.

In regard to international affairs, "the P.P.P. will pursue a neutralist policy of friendship with all countries and will not permit our country to be used as a military base by any nation."

The People's National Congress, a Negro party, is quite similar to the P.P.P. It promises an "end to the age-old policy of exploitation," and includes such extras as more pay, less work, large pensions, free education, free vacations and even free food for the hungry and unemployed.

The close racial nature of these two parties has created an ugly tension between the East Indian and Negro population. A recently organized "African Society for Racial Equality" sees the future of Negroes to be one of subjection to the more business-minded East Indians. Rallies under the motto "Equality or Partition" are enjoying enthusiastic support.

Standing alone for the capitalistic free enterprise system is the United Force, which is backed by Europeans, Chinese and Portuguese. Headed by Guiana's largest brewer, stamped with the big-business label and unable to penetrate the racial bonds, it is doomed to a minority role in British Guiana.

WHO IS JAGAN?

The key figure in British Guiana is obviously the new premier, Chaddi Jagan.

In mid-October Premier Jagan will be coming to the United States to enlist the aid of the government, the World Bank, and the United Nations. His slender build, medium height, rich brown skin, and greying wavy hair will doubtless be a great asset to his country. But where did this man come from, and how did he rise to the first premiership of his country?

Cheddi Bharatt Jagan was born in 1918 on a sugar estate in the northeast extremity of British Guiana, where his father was a field foreman. He knew first-hand the poverty, filth and sickness that destroyed the will of sugar workers, while the European executives lived in comfort and luxury just across the canal. Recent conscientious attempts by the estate owners to im-

prove the lot of the workers have failed to erase the dark memory from the mind of Dr. Jagan.

Dr. Jagan's early education in Anglican and Church of Scotland schools apparently had little spiritual effect on him, for he took his oath of office on a Hindu holy book.

East Indians have the ability to build solid savings accounts on very small incomes. Dr. Jagan's parents were able to put enough away to send him to the University of Chicago, where he worked his way, continuing through the Northwestern School of Dentistry. In Chicago he met and fell in love with Janet Rosenberg, who was active in the Communist movement. He returned to Georgetown with his wife and went into the private practice of dentistry. In 1947 he entered politics and won a legislative seat.

In 1953 Great Britain inaugurated a new Constitution that enabled Jagan's P.P.P. to come to power. Charges of Communist infiltration into the government caused Great Britain to dispatch military and naval reinforcements to the colony. The Colonial Office stated, "If the processes were to continue unchecked, an attempt might be made to set up a Communist-dominated state. . . . Leaders have strengthened their links with Moscow and have boasted of their preference for the Russian way of life."

Within six months, the new Constitution was suspended and Great Britain took back the reins.

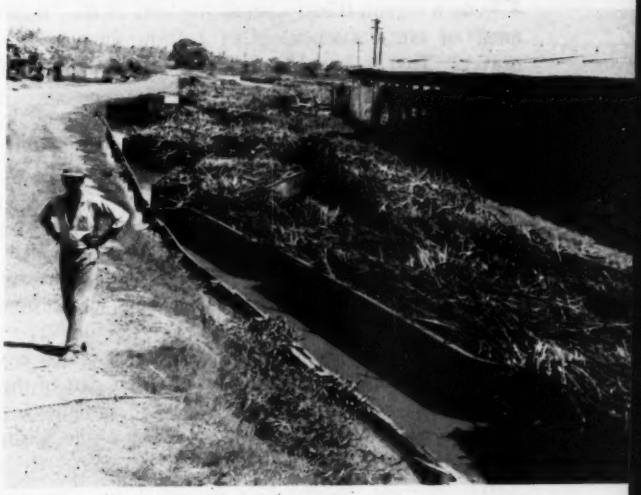
SECOND CHANCE

Now, eight years later, Great Britain is giving British Guiana a second chance at self-government. Once again, Jagan is in the driver's seat. But experts say (1) that Jagan will "take it easy" this time until full independence is achieved; and (2) that Great Britain will not dare to step into the internal situation again as they did in 1953.

Even his bitterest enemies are forced to admit that Dr. Jagan is a dedicated public servant. Few would question his sincerity when at a dinner honoring his election, he said, "I feel proud for the barefooted, the exploited, the hungry, the dispossessed, who see in me the answer to their problems. Guianese are a match for any in any part of the world. Before a year is out we hope we will have rested our independence."

Now that the smoke of election battle has blown away, the peasant boy must at times suffer pains of doubt in his ability to lead his people from poverty to security, for skill at political seduction guarantees no skill at administration. Even so, the good doctor may be in for a long time. In a country with the economic problems of British Guiana, the only direction in which to go is upward.

(*Continued on page 26*)



(Top) A typical market place; (Left center) Guiana's governor leaves a Methodist church service; (Right center) A revival of Eastern religions is attracting the East Indian population; (Bottom) The economy is dependent on its sugar exports.

Have you ever wondered if you were praying in God's will? By HERBERT HENRY EHRENSTEIN

HOW TO PRAY ARIGHT

HAVE YOU ever wondered whether it was right to do a certain thing? One of the tests of the "rightness" of our desires is: "Can I form them into a prayer?" That is, can I actually ask God to grant the things I desire in my inmost heart

For example, picture a man praying: "Lord, help me to chisel on my income tax!" Or, "Lord, I ask thee to guide me in my plans to commit adultery or murder!" A person cannot pray that way.

But how different it would be for a person to seriously ask God: "Lord, help me to get a job!" Or, "Lord, help me to love my brothers and sisters in Christ as I ought to." These are legitimate desires which can be formed into a prayer.

In the Lord's prayer, we find a petition which expressly deals with material things. The first part of the Lord's prayer deals with intangibles such as hallowing the name of God, longing for the kingdom of the Spirit, acknowledging the will of God.

But now we become very mundane and face the real tangibles of life. "Father, give us this day our daily bread." By implication, this "daily bread" includes all of the necessities of life, that is, not just a loaf of bread which you would buy in the grocery around the corner, but food, clothing, housing, employment, etc. All of the necessities of life are summed up in these two words: "daily bread."

The Bible nowhere encourages us to pray for superfluities. All we are told to ask for are the necessities of life. The Bible assures us that God will supply all of our needs, not all of our wants. God may perhaps grant us pleasures, luxuries, the extras of life, but we are not told to ask for these things in our prayers. The writer of Proverbs said, "Give me neither poverty nor riches; but feed me with the food that is needful. . . ." (Prov. 30:8). Here, indeed, was a wise man!

Needs may vary greatly with the individual situation. For example, a man with a family of four or five children will clearly have greater needs than a man and wife alone. A white collar worker may have greater needs than a construction worker. A society matron may have more needs than a seamstress.

However, we often overestimate our needs. Needs easily become obsessions and grow like a cancer. What once was considered luxury can easily take on the appearance of necessity. For example, a car may seem to be a luxury until a person buys one. Then he discovers it is a necessity. He then may feel that a new

car every year is a luxury until the neighbors begin such a practice, and then it is a necessity for him too.

Herein lies a danger! Not only in the realm of cars, but any area where luxuries become necessities and then become obsessions. God offers His people the right to ask for the needs of life. But we must make very sure that our needs are needs—and not just personal wants or whims.

FOR ME OR FOR US

But notice that the request in the Lord's Prayer is not phrased, "Give me my daily bread," but rather "Give us our daily bread." There's a world of difference between the two. One is personal and selfish; the other is communal. The Christian who prays selfishly has not yet learned the true meaning of Christian love. The believer who prays, "Lord, bless me, my wife, our son John and his wife—us four, no more, Amen," has failed to grasp the secret of the Christian brotherhood of believers. The exclusive use of the pronouns "me" and "my" in our prayers indicate a lack of comprehension of the great principle, "Thou shalt love thy neighbor as thyself."

The next time you pray, stop right in the middle of your prayer and analyze what you have said. It will give you an opportunity to sense how selfish your prayer has been. Ask yourself whether you have been praying only for yourself, your friends and relatives, and your own personal little world of interests. If so, you have been missing one of the greatest meanings of prayer—the Christian outreach that encompasses the world in intercession.

You see, when God bestows some goods upon a Christian, that Christian has an instantaneous obligation to be concerned for his brothers and sisters in Christ, co-members with him of the household of faith. Any Christian church that ever allows any of its members to be in want, ought to close its doors, for it has failed in one of its most vital social duties. After all, of what value is it to preach faith, love, salvation, and some of the other accepted terms, if these words are only empty vessels devoid of any meaning?

James, the half-brother of our Lord Jesus Christ, was a very down-to-earth, practical man. He was gravely concerned that Christian people stop bragging about things that they do not intend to fulfill or accomplish. Thus, when he saw church members drooling sweet words and pious phrases while they shirked their social responsibilities, he asked, "What use is it, my brothers, for a man to say he has faith if his actions do not correspond with it? Could that sort of faith save anyone's soul? If a fellow man or woman has no clothes to wear or nothing to eat and one of you says: 'Good luck to you. I hope you'll keep warm and find enough to eat,' and yet gives him nothing to meet his physical needs, what on earth is the good of that?" (James 2:14-17, Phillips).

The first century church had caught the true spirit of Christian love when it developed quite naturally a communal fellowship of material as well as spiritual things. But it's a rare church today that has captured such a spirit of sharing. When the offering is taken in the average church today, most of us do not really share our means. We only share our surplus.

We all need a fuller understanding of the fact that when we pray, "Give us this day our daily bread," we are literally asking God to share His wealth with others in the Christian community using us as administrators. Nothing less than this can truly be called Christianity.

Besides there is a greater principle involved. When we share with our fellow Christians what God has given to us, we are actually doing it as to the Lord.

Jesus once told His followers that, at the judgment seat, He will say to those before Him: "I was hungry, and you gave me food, thirsty, and you gave me drink, a stranger and you welcomed me, naked and you clothed me, sick and you visited me, in prison and you came to me. . . ." And when His followers will express amazement and say, "Lord, when was all of this? We never helped you that way!" He will say: "As you did it unto one of the least of these my brethren, you did it unto me."

SHARING WITH OTHERS

When was the last time that you saw some brother hungry and fed him? When did you see someone thirsty and gave him something to drink? When did you welcome a stranger or help to clothe a Christian who was in need Or visit and help a sick brother or one in prison? When did you last do these things for your fellow Christians?

The writer of Hebrews said, "Do not neglect to show hospitality to strangers, for in so doing, some have entertained angels without knowing it" (Heb. 13:2). But our Lord went one step further and said that, in helping the needy, in sharing our substance with the less fortunate, we are doing it to Jesus Christ Himself. Oh, how we need to pray: "Lord, give us this day our daily bread so that we might share it with others."

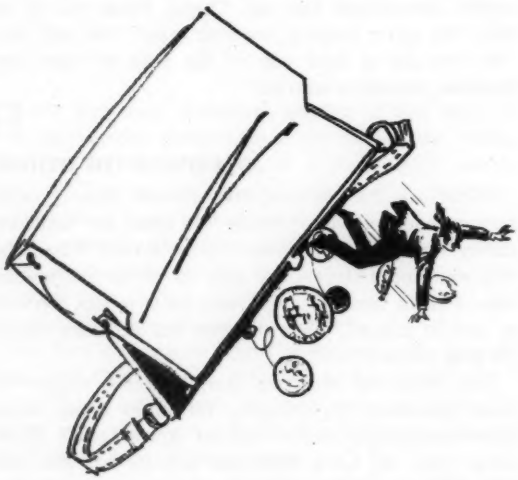
There is one other word in this request which we frequently forget; it is the word "daily." One of the most practical truths of the New Testament is the utter foolishness of worrying about tomorrow's problems, or crossing bridges before we come to them. We get all

worked up about what might happen, in spite of the fact that Jesus clearly told His disciples, "Do not be anxious about tomorrow. Tomorrow can take care of itself. One day's trouble is enough for one day" (Matt. 6:34).

When we pray, "Father, give us this day our daily bread," we are praying, "Lord, take care of our needs one day at a time." This is confident Christianity! Placing each day's needs for material as well as spiritual things in the hands of the Lord—this is Christian faith. Yesterday's problems can well be left behind! And tomorrow's predicaments need not be tackled until tomorrow.

TOMORROW'S WORRIES

Recall the story of the wilderness wanderings of the children of Israel after they escaped from Egypt? They left on their journey with not a single complaint or doubt. Everyone was jubilant, rejoicing, content to leave their former problems behind them in Egypt and not anticipating the trials that might lie before them. In other words, the people began their journey with joy, because they started out in God's way.



It was a devout punster who described personal consecration as "purse-and-all" consecration. But he was more than a punster. He was a theologian. We are not redeemed with silver and gold from the vain manner of life which we have inherited from our forebears (I Peter 1:18). But after we are redeemed by the personal sacrifice of our Lord Jesus Christ it takes our purse and all that we have to see that his commands are obeyed and that the gospel is preached to every creature. If we are to bring Christ's sacrifice to the knowledge of the last and farthest creature it must be done by our very real sacrifice.

But it wasn't long before they were griping and complaining. Why? Because they began to worry about the next day's problems in advance. And because they continually contrasted their present situation with the past. "Where's the next meal coming from?" "Are we going to get the same menu tomorrow?" "How much longer will this journey go on?" "If we were only back in Egypt with the leeks and the garlics. . . ."

You see, they failed to understand that God was providing for their needs all along the way. Imagine! Forty years in a desert area and not one worn out shoe or tattered garment! Besides, food and drink were provided every day through the compliments of God. God granted them the very thing that this Lord's Prayer talks about. And they didn't even have to ask for it. Every day the people received their daily provision. They didn't need to store up leftovers for tomorrow; God always furnished fresh food.

Even so, we need to learn not to worry about tomorrow's needs, problems, difficulties, nor to try to store yesterday's cares for the future. We have a perfect right, of course, to consider and think of these things; but not to let them grip us with fear and worry. Instead, our responsibility is to look to the Lord daily for His provision for our every need, and trust in Him to meet the requirements adequately. "Lord, give us for this day our daily bread."

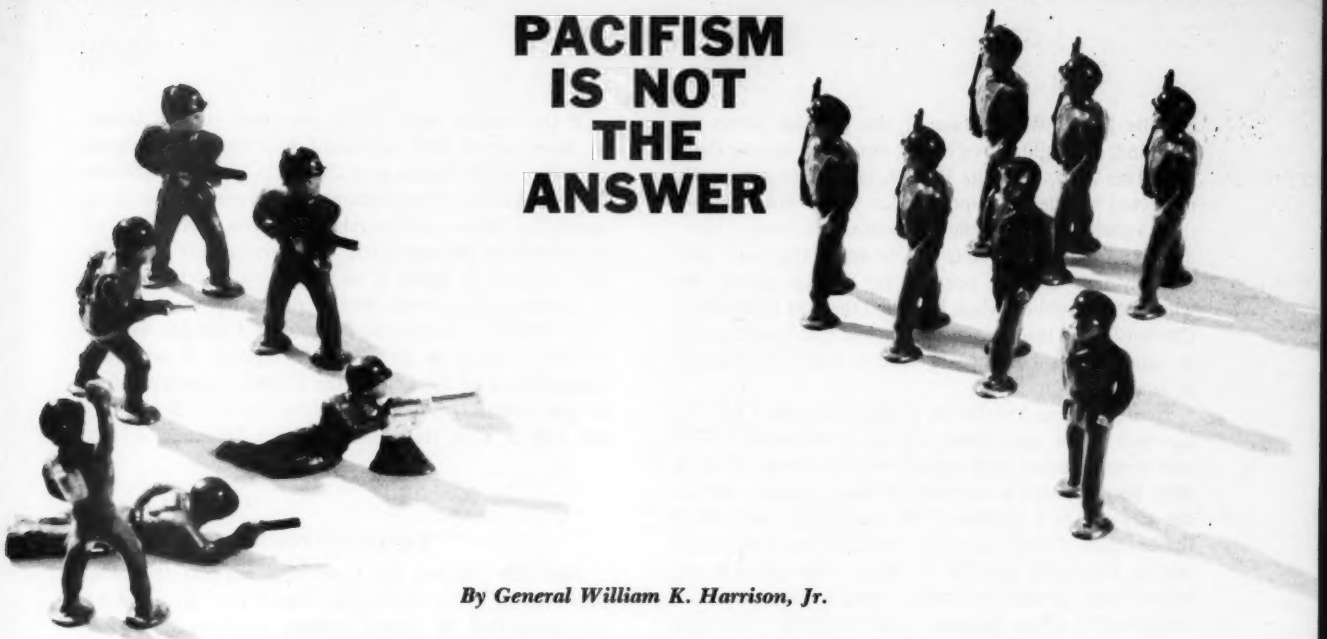
When Jesus was tempted in the wilderness by the devil, one of the subtle attacks was to try to cause him to focus His entire attention on His physical needs. The temptation was a diabolically shrewd one. But our Lord refused to be diverted from the greater to the lesser interests of life. He said to the devil: "Man shall not live by bread alone, but by every word which proceeds from the mouth of God." This saying of our Lord has become a principle by which every child of God ought to live.

We need to guard constantly against the subtleties of Satan. It is so easy to become overly concerned with material things—possessions, objects, property, persons, places, while neglecting the spiritual bread which comes to us in Jesus Christ and His Word. When we pray: "Father, give us this day our daily bread," let us receive from His hand the provision for our physical and spiritual needs as He lavishes these upon us.

In this way, the true scriptural principle of "receiving from God" and "sharing with others" may be at work in us constantly. The Apostle Paul once said, "God is able to provide you with every blessing in abundance, so that you may always have enough of everything, in order that you may provide an abundance for others (II Cor. 9:8).

Here is true Christianity in action!

PACIFISM IS NOT THE ANSWER



By General William K. Harrison, Jr.

In an editor's note accompanying the article, "The Church in the Balance of Terror," (Sept. '61), we requested readers to express their views on the role of the Christian Church and of the individual Christian in the troubled world in which we live.

The following letter from General William K. Harrison, Jr., formerly chief delegate of the United Nations Command Armistice Delegation in Korea, was received in response to that request and deals with the role of the individual Christian.—*The Editors*

THE Church in the Balance of Terror," by Elmer Neufeld, in the September issue, sets forth a pacifist position with which many Christians will disagree. Writing under the shadow of nuclear war the author seems to think that Christians should neither support nor participate in military activity, including war. He seems to believe that non-pacifist Christians are disobedient to God, disregarding the obvious demands of the Christian revelation, and allowing their standard of action to be determined by the power struggles of the secular world. He advocates a course in which Christians can find a role apart from joining in the conflict.

Contrary to Neufeld's opinion, the demands of the Christian revelation (the Bible) are not obvious. If they were, we would all agree as to what they are. Many, possibly most, Christians reject pacifism as the teaching of the Bible. Unless we deny the sincerity and intelligence of these men, we must admit that the teaching of pacifism in the Bible is not obvious. Therefore, Neufeld's argument is only an interpretation, and must be examined to determine its validity.

The first question is whether the Bible shows that support of or participation in military activities including war, is necessarily and always a disobedience of God, and therefore sin. The pacifist believes that it is.

Yet, we know that God commanded Israel to wage destructive war (Deut. 7:1, 2; Josh. 5:13—6:5). If participation in war is necessarily sinful, then God commanded Israel to sin—which is utterly impossible (James 1:13). What is involved here is not a question of the Old versus the New Covenant, but the very character of the Eternal God who never changes. In contrast, we might put the matter this way: God is righteous; He commanded Israel to wage war; therefore war is not necessarily sinful.

In the New Testament the Christian is told to love his neighbor. Pacifist teaching is that Christian love cannot be reconciled with the destruction of life in war. But we know that Christ, who is God from all eternity, destroyed the race at the flood, Sodom and Gomorrah, and will again destroy men at the Second Advent (II Thess. 1:7-9) and at the final judgment (Rev. 20:11-15). The Christian must therefore choose between believing either that Christ does not love, or that love does not necessarily outlaw destruction of life in war.

Whether we look at the Old or New Testament, we find that we cannot say that acts of war are necessarily and always sinful without attacking the moral character of God.

In the New Testament many human sins are spe-

cifically listed. War is one of the greatest curses on mankind, but military service is not listed among those sins. The Lord, John the Baptist, and Peter apparently neglected wonderful opportunities to tell soldiers that they should abandon the profession of arms (Matt. 8:1-13; Luke 3:14; Acts 10:44-48). This was particularly true of John because the soldiers asked him what they should do when he called them to repentance. Obviously, the teaching of the pacifist that participation in war is a disobedience of God is only an inference or interpretation.

Neufeld seems to take the position that the Christian can find a role apart from joining in the conflict. This role is non-existent and impossible. By reason of being alive the Christian is a citizen of some country. In war the struggle is a matter of life and death, and all of the energies of both countries are involved. The citizen who is physically capable of taking sides does so, no matter what he does or why he does it. The value and weight of his effort, however small, is given to his own country to strengthen it, or by denying it to his own nation, he is by that much aiding the enemy. There is no possible way by which he can evade this decision or action. That Jeremiah told the Jews to submit to Nebuchadnezzar is irrelevant. He had a direct command from God (Jer. 27), but today there are no prophets. In the absence of such direct command, the Christian, by his own decision, must give aid either to his own nation, or to the enemy. Therefore, he participates in and performs acts of war whether or not he is willing to do so. We should not forget either, that God has placed the Christian in this situation, and he cannot avoid participation in war.

A century ago a British ship, the Royal Charter sailed round the world in scientific investigation and went to pieces on the rocks off Moelfra Bay on the coast of Wales. The ship had been announced from Queenstown and was expected in Liverpool. The Rev. W. M. Taylor, a pastor in Liverpool, went to break the news to the wife of the first officer. She was sitting waiting, with the table spread with the welcome feast. When she was told the news she said, "So near home and yet lost." Could this be said of you? "The word is near you, on your lips and in your heart . . . because, if you confess with your lips that Jesus is Lord and believe in your heart that God raised from the dead, you will be saved" (Rom. 10:9, 10).

If the pacifist were willing to carry out his beliefs to their logical end he would find himself in direct violation of his duties as a citizen as given in Romans 13:1-7. We know that without human government there would be chaos and anarchy. God has met this need by ordaining governments. The government demands the payment of taxes, a large part of which are used to support armaments, and if necessary, to carry on war. Therefore, in paying taxes, the Christian is supporting armaments and war. If support of war is a disobedience of God, then the Christian should refuse to pay taxes. If he does so, then he directly violates the will of God that taxes be paid (Romans 13:6).

TAXES SUPPORT THE MILITARY

Not only so, but the taxes also support the other activities of government. We know that governments are controlled by Satan (within limitations imposed by God). We know that in them there are power struggles and many kinds of corruption. These are sin against God. If we consider the support of armaments and war to be sin, requiring the refusal to pay taxes, then should we not also refuse to pay any taxes to the government? Yet the Word tells us to pay our taxes, and Christ provided the money to pay a tax for Himself and Peter (Matt. 17:24-27). If we did not pay our taxes we would be civic parasites, seeking to benefit from the many necessary and worthwhile acts of government without paying our share of the cost.

By paying taxes, the pacifist is supporting preparations for war, and he cannot refuse to pay these taxes, without violating God's will that we pay taxes. It is God who has left us in this situation.

Further, in this same passage in Romans 13 we see that the government is, by God's ordaining, to use the sword (a lethal weapon) to enforce order and peace. The obedience of each is for the welfare of all. The Word does not limit the use of the weapon to domestic affairs only; therefore, we cannot assert that weapons are not to be used to protect the citizens against an external aggressor. The fact that nuclear weapons rather than swords are in view today does not alter the moral principle involved. Killing and destruction are the same regardless of the kind of weapons we use.

Since the Christian cannot possibly evade some form of support of war, either to his own side or to the enemy, let us examine the current threat to peace. We must admit to begin with that our own government is far from perfect. Certainly to support a dictator like Franco, who permits the persecution of Protestants because of their religion, is not compatible with our

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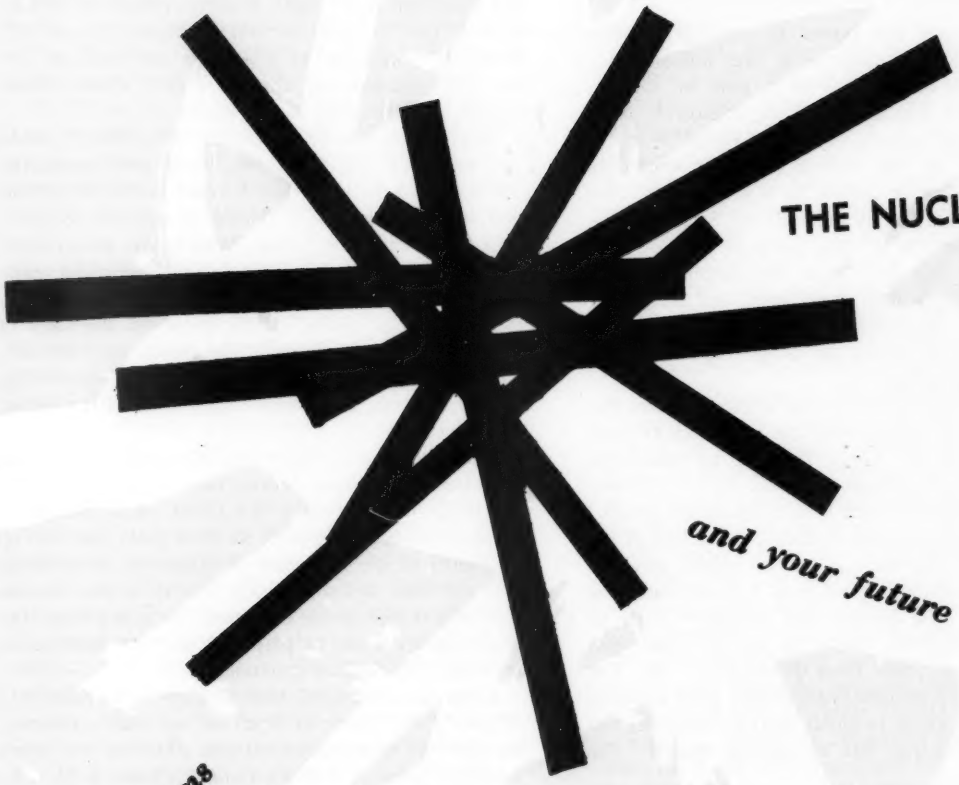

THE NUCLEAR BOMB

and your future

c. t. williams

Bombs that can devastate entire cities, fallout poisons that infect our foods, attack without warning, rising leukemia deaths—here is the documented story of how the world stands today, here is its ominous future, and here is the Christian's biblical challenge.

IN 1905, Albert Einstein, out of deep thought, wrote a mathematical equation, E MC². I don't understand it. Most of us do not.

But this we do understand. Forty years later the formula became a working fact at Hiroshima. The Smyth Report of 1945 stated: ". . . At that time, only a fraction of one per cent of the possible total amount of energy had been released. If as much as a few per cent . . . could be released, mankind would have the means to commit suicide at will." 137.3 lbs. of uranium 234 caused casualties to an estimated 250,000 persons at Hiroshima. There is now a bomb 5,000 times more powerful.

Let me illustrate the power in one 60-megaton hydrogen bomb. One megaton is one million tons. Three megatons or three million tons is roughly equivalent to the amount of all the explosives used by all the Allied powers in all of World War II. Sixty megatons or 60 million tons of explosive equivalent may now be carried by a single plane. Dr. George Speake of Moody Institute of Science illustrates it this way: "If a ditch could be dug 30 feet wide and three feet deep from Philadelphia to Los Angeles in a straight line, three times, and then filled to the top with dynamite, that is the equivalent to the total explosive power in a 60-megaton bomb carried by a single plane."

Norman Cousins recently wrote in the *Saturday Review*: "In order to comprehend the magnitude of such a bomb, imagine the atomic bombing of Hiroshima being repeated on a different city each day for 13 years. That is the destructive force in a 100-megaton bomb."

When a hydrogen bomb explodes, the height of the explosion determines the amount of fallout, local or worldwide. The exploding bomb is a huge fireball as hot as the sun. The fireball may be eleven miles in diameter. The fireball, made up of heat and gas, rises 260 miles per hour from the explosion site. The afterwinds suck up into the rising funnel great amounts of earth debris, which in small particles becomes the nucleii of radioactive bits of minute matter. The radioactive debris is thrust high into the air, to the troposphere, or higher yet to the stratosphere, where it floats around the earth four to seven years before slowly sifting down to the earth.

Fallout contains many poisons, many known, some unknown. Three fallout poisons are especially dangerous to mankind: Strontium-90, Cesium-137 and Iodine-131 inhabits the thyroid gland, which affects through soil, plants, milk and bones. It is carried by calcium. It will take the place of calcium and go where calcium is needed. But unlike calcium, S-90 is radioactive and poisonous to mankind. Cesium-137 has a half-life of 33 years. It enters muscle as well as milk. It can be eaten as well as drunk. Cesium-137 does with potassium, as S-90 does with calcium. Iodine-131 inhabits the thyroid gland, which affects growth, and can affect mental health.

When I was a boy, I loved to make kites. I would run out in the fields near my home and launch the kite high into the sky. Then I would lie on the ground and watch the kite as it darted to and fro against a background of billowy clouds. With boyish imagination, I would look beyond my kite to the clouds and make of them a menagerie of animals, bunny rabbits, pigs, elephants, dogs, ducks, sailing ships and the faces of some of my friends as well. The clouds were friendly. I loved them. And I thanked God that He was willing to play with me, a boy who longed to know the Maker of those clouds.

But today, the clouds, winds, rain and rivers are to be feared. For fallout poisons may circulate from living thing to living thing. S-90 and other radioactive poisons may become part of the food chain that rises up the ladder of life. The death of radioactive living things may circulate atoms in 1,000 directions and become part of a million living organisms, including man. The God-ordained cycle of perpetual life may become an inexorable race to human extinction.

Long ago, Jeremiah, looking God-ward, said: *It is of the Lord's mercies that we are not consumed, because His companions fail not. They are new every morning: great is Thy faithfulness* (Lam. 3:22, 23). Looking man-ward, Jeremiah said: *Let us test and examine our ways, and return to the Lord! Let us lift up our hearts and hands to God in heaven. We have transgressed and rebelled* (Lam. 3:40-42).

This article has been condensed from a lecture on "A Christian Approach to the Atomic Age" by Charles E. Wilson, Manager of the Eastern office of Moody Bible Institute.

Scientists and Atomic Energy Commission spokesmen say that international agreement to limit nuclear weapons' tests is the solution to the problem of holding down the amount of S-90 and other poisons that threaten human beings with bone cancer and leukemia. In 1957, 2,000 scientists called for world agreement to stop nuclear tests. They warned: "Each additional amount of radiation released causes damage to the pool of human germ plasm such as to lead to an increase in the number of seriously defective children that will be born in future generations."

E. B. Lewis of Caltech in California found that the incidence of leukemia is increased with exposure to low-dosage radiation. Each small bit of radiation received increases by a measurable amount the likelihood of one's dying of this dread and incurable disease. . . . Continued testing at the present rate may well result in leukemia deaths each year of nearly 10,000 persons who would not otherwise have died.

Sir MacFarlane Burnet, director of the Royal Melbourne Hospital in Australia, said: "Leukemia is likely to be the most visible effect of an increasing population exposure to radiation."

In Tokyo a few years ago the Japanese government tested its soil and found that S-90, as a result of nuclear explosions by the major powers, is fast approaching the danger levels specified by the AEC. Even if no other bomb were exploded, the continuing radioactive fallout over Japan in measurable quantities of S-90 will be beyond the AEC safety estimate by 1962.

Japan is also frightened by the sudden sharp rise in leukemia deaths among supposedly uninjured survivors of Nagasaki and Hiroshima. The deaths are caused by "atomic sickness." Of 32,000 children born in Hiroshima of supposedly uninjured parents in the past 13 years, nearly one in six was deformed or stillborn.

As of July, 1958, approximately the date when "test ban" notes were exchanged by President Eisenhower and Premier Khrushchev, about 164 nuclear explosions had been set off by the major powers. Only a fraction of the poisonous radioactivity produced by these explosions have come down to earth. Each additional explosion adds to the cumulative total of radioactivity in the atmosphere.

Only recently the Russians began testing again. Shortly afterwards, an article in *Newsweek* stated: "If a 100-megaton bomb is tested by the Russians, it would drastically change the world's radioactive fallout burden. In 13 years of testing by the U.S., the Soviet Union, Britain and France, an estimated 170 megatons have been detonated. Just two superbomb-shots would surpass this yield. If this happens, Strontium 90 in the Northern Hemisphere will exceed the maximum permissible levels in milk and wheat."

Because of the jet stream that moves in a band of wind around the temperate zone of the earth, the heaviest fallout on earth occurs right here in the United States. Prevailing winds make northeastern United States particularly vulnerable to the accumulation of S-90. U.S. soil is hungry for calcium and soaks up S-90 its substitute. Because of the relative speed of their growth, the likeliest victims of S-90 are children right here in the U.S.

Barry Commoner, a botanist and member of the Joint Congressional Committee of the AEC, said: "Anyone trying to decide if biological hazards of world-wide fallout can be justified by necessity, must somehow weigh a number of human lives against the deliberate action to achieve a desired military or political advantage. . . . Never in the history of humanity has such a judgment involved literally every human now living and expected for some generations to live on earth."

John Lear, science editor of *Saturday Review,* has summed it up: "No scientist that I know of dissents from this conclusion: 'Every time the United States, or Russia, or Great Britain, or anyone else sets off an atomic bomb, or hydrogen bomb, we doom a number of fellow humans to deformity, sickness, or death. The damage is done to the blood-forming bone marrow of the bones of now-living people, by beta radiation from S-90. Because the activity of bone marrow and bone itself is greatest in the early years of life, when growth is rapid, unknowing children are automatically selected as the foremost victims of these silent invaders. The reality of this pain and suffering is not open to question. Only its extent is debatable.' "

Noted scientist, George B. Kistiakowsky, after witnessing the first atomic explosion in the Los Alamos Desert in New Mexico, wrote: "This was the nearest to doomsday one can possibly imagine. . . . I am sure that at the end of the world—in the last milli-second of the earth's existence—the last man will see something very similar to what we have seen."

Science editor, William L. Lawrence, said: "It was like being witness to the Second Coming of Christ."

For as the lightning cometh out of the east, and shineth even unto the west: so shall also the coming of the Son of Man be (Matt. 24:27).

Ralph E. Lapp, an advisor to President Kennedy, was one of the designers of the first atomic bomb. He has said, "The nature of radioactivity is such that it is like a thief in the night. It may strike without warning . . . in a war, large areas would be coated with particles which are invisible, thus adding to the hazard. Human beings possess no sensory equipment

to alert them to the presence of even lethal radiation. The unseen and unsensed nature of radioactive fallout, therefore, makes it a true weapon of terror. One need not emphasize the degree to which a civilian population might panic when faced with the silent threat of radiation death."

But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the Day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape (I Thess. 5:1-3).

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the Day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat (II Peter 3:10-12).

Since the beginning of the Atomic Age, the leading powers have been engaged in a missiles race. It is thought that Russia is ahead. IRBM, (intermediate range ballistic missiles for short range attack) and ICBM (intercontinental ballistic missiles for long range attack) may all be armed with a super-hydrogen warhead. The escape velocity, to escape the gravity pull of the earth, is about 25,000 miles per hour. On target velocity is about 15,000 mph. On the downward arc, missile speed reaches 20 times the speed of sound. This speed of delivery puts Russia and U.S. about 15 minutes apart. If a nuclear war should start, the missiles would get to us before we would have time to hear them.

I was at Bastogne, the Battle of the Bulge, in World War II. We would hear the distant crack of the German "88" howitzer, and then its incoming whistle. The sound of the whistle gave us a moment we needed to dive into the ditches and holes in the ground. I

(*Continued on page 46*)

BRITISH GUIANA

(*Continued from page 17*)

British Guiana has always been free picking for all sorts of religious groups. And so most Guianese are at least nominally Protestant. In Georgetown, you can find churches of all kinds: Anglican, Church of Scotland, Methodist, Congregational, Canadian Presbyterian, Lutheran, Moravian, Salvation Army, Assemblies of God, Pentecostal, Pilgrim Holiness, Church of God, Plymouth Brethren, Seventh-day Adventist and independents. In addition, you can find Christadelphians, Christian Science, Bahai and Jehovah's Witnesses. Few cities in the United States could boast such variety.

The Unevangelized Fields Mission has several Bible churches and does extensive work among primitive tribes in the interior. Christian Literature Crusade sponsors an attractive bookstore in Georgetown and the Gideons are active in the Scripture distribution ministry.

Most churches are theologically orthodox, but powerless and fruitless. They are well attended, but the motive seems to be status rather than spiritual growth.

Within ten to fifteen years the Protestant population may become the minority. There are at least three reasons:

1) The Protestant churches are scarcely holding their own at present.

2) The predominately pagan East Indian population has a growth rate far in excess of the rest of the population.

3) The rise in racial feeling has caused increased interest in Hinduism and Islam, the predominant religions of India.

Education in British Guiana has always been the domain of the churches. There are presently more than 300 church-related schools in Guiana. Through the years the churches have received aid for education. The government has given building and maintenance grants and has often supplied money for the purchase of property and original construction. The government also pays the teachers' salaries.

Shortly before the August elections, the government seized 51 church schools that had been bought and built with government funds. This brought the church leaders to their feet. The battle still continues, but the government is still planning to take over all the schools, leaving the churches without a major means of witness.

The P.P.P. manifesto declares, "Education is . . . recognized as the greatest liberating force in the struggle against ignorance, reaction, bigotry, superstition and economic exploitation. . . . The system of dual control of schools whereby denominational bodies control the appointment and promotion of teacher on a denominational basis, while the Government pays the salaries of the teachers and makes large grants to these schools will be eventually abolished."

James Davison, head of the Methodist Church in Guiana, believes that this is part of a plot to stamp

(*Continued on page 36*)

race

relations & the church

How can we speak strongly enough to arouse the Christian conscience? How can we help Christians to realize that they must stand up and be counted on the ethical problems that confront 20th-century civilization?

Wherever Christians have remained silent on these issues, great evils have arisen. When Christians adopt a limp attitude in the face of moral evils, their

spiritual life suffers. Instead of strength of heart and firmness of decision, they show a soft sponginess that weakens the very fiber of their being. What a travesty on New Testament Christianity that the successors of the apostles and martyrs are shifty, unstable, weak, and yielding in the face of pressures! Paul wrote to the Corinthians, "Be watchful, stand fast in the faith, act like men, be strong" (I Cor. 16:13).

As an illustration of one of the greatest problems of our century, let us look at South Africa, but apply to ourselves the words of our Lord: "Why do you see the speck that is in your brother's eye but do not notice the log that is in your own eye? Or, how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye? You fraud! First take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye" (Matt. 7:3-5).

For more than a century, the church of Jesus Christ in South Africa has allowed the forces of bigotry and fear to chain the country to the Middle Ages by the practice of *apartheid,* the Dutch word for segregation. Ministers and congregations together have created this monster that threatens to turn the Dark Continent into a continent of blood. How did this horrible situation come about? Why did the ministers remain silent while this great peril grew with the terrifying rapidity of a malignant cancer? Perhaps the ministers thought that their primary responsibility was to their congregations, instead of to God, and so allowed their government to pursue its relentless course of complete racial segregation. To make it worse, these government leaders possessed a form of godliness but denied the power thereof. In his earlier years, the former prime minister of South Africa was a clergyman in the Dutch Reformed Church. Theological knowledge in the head, without the Lord Jesus Christ in the heart, eventually leads to an explosion.

In South Africa there is now great division between those who are terrified because they do not know God and those who are coming back to God. Some are afraid that the evil which they have spawned will eventually destroy them. They put finger to throat, and tremble lest stronger fingers choke out the life. Others are beginning to walk the Christian road, not fearing man but determined to stand for God and truth. As the climax of its selfish policy, the South African government passed a law forbidding members of both races to assemble together in church.

At last, however, the church of Jesus Christ in South Africa has dared to stand up against the government which it allowed to rise to power. Does this contradict "Let every soul be subject unto the higher powers" (Rom. 13:1)? No, for in a true democracy the people are the ultimate authority. Therefore, the whole people is answerable to God.

The head of the Methodist Church in South Africa stated that the churches have "tried anxiously to avoid a head-on clash with the state, but the series of *apartheid* laws has made the present clash inevitable." The Congregational Union passed a resolution setting forth its "sincere conviction that the government's *apartheid* policy has no sanction in the New Testament and is diametrically opposed to the teaching of Christ." The Baptist Union condemned "social and economic injustice and the breaking of solemn pledges given to nonwhites." The Presbyterian Church of South Africa describes the policy of the government as "morally indefensible." The Christian Council of churches, representing some 23 Protestant denominations, stated, "Denial of freedom of association and enforcement of compulsory *apartheid* in any sphere of our life is denial of the law of God."

The Roman Catholics characterized *apartheid* as "blasphemous, a purpose dwarfing every other purpose, and an end justifying any means." But most startling is the Roman bishops' call to the people to discern the nature of *apartheid,* "Its evil and anti-Christian character, the injustices that flow from it, the resentment and bitterness it arouses, the harvest of disaster it must produce."

ANGLICANS OBJECT

The Anglican Church of South Africa caused a letter to be read from all its pulpits, advising communicants to defy the law of the state. One editor wrote of this, "Certain provisions of the new Native Laws Amendment Act bar Negroes from attending services at churches in white communities without specific permission from the Minister of Native Affairs. Under no defensible understanding of the church could such legislation be binding on Christians. No matter what our disputes or no matter how many theological and ecclesiastical questions, there must be unanimity on this: no state can tell any church who can worship in or join that church. No matter what else a church puts up with from an obstreperous government, here the church cannot acquiesce and remain the church. Here the state invades the church, tries to be the church; and even the most docile church retains its character in Christendom only by repelling the invasion. . . . We believe that it is morally wrong to follow a policy which has as its object the keeping of any particular racial group in a permanent

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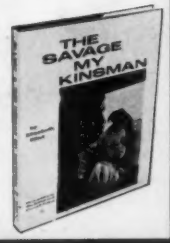

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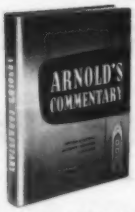

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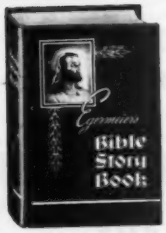

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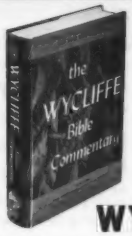

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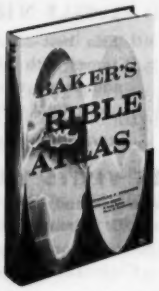

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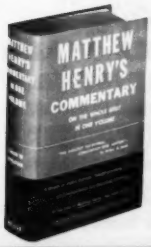

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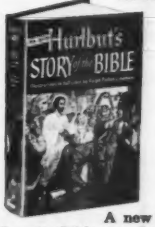

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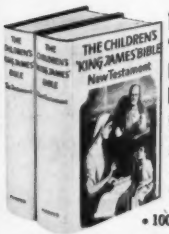

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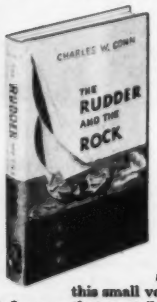

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See preceding pages for additional suggestions

position of inferiority, and we believe that racial discrimination practiced in this country is directed to this end."

To sum up, in South Africa fear on the part of the timid, and great laziness on the part of past leaders, have permitted a white minority to trample the common rights of man. Greed, pride and arrogance were enthroned, and the powers of darkness took such firm control that the churches were forced to cry out that there was evil, evil, evil, and that it must cease. I am afraid that the evil has gotten out of hand, and that in South Africa the avalanche has begun its swift slide toward the precipice. The rest of the world can only watch and pray as we see the sins of the fathers being visited upon the children, and the innocent suffering with the guilty.

IN THE U.S.

Let us now face the situation in the United States. Northerners must recognize that they are descendants of the slave-traders who built up great fortunes by traffic in human flesh. Southerners must admit that their early culture was based on the toil and washed in the tears of the kidnapped children of Africa.

William Wilberforce, a true believer in Christ, furnished the leadership that eventually ended slavery in the western world. Wilberforce, the misshapen son of wealthy English parents, was led to Christ by Dr. Isaac Milner, one of his teachers. Alone at first, and then with others to help him, he hammered on the conscience of England until he succeeded in ending the slave-trade in 1807 and in freeing those who were already slaves, by 1833. (Incidentally, Wilberforce gave the Roman Catholics in England the right to worship in their own way, after 200 years of suppression.)

Many Americans do not know that our own abolitionist movement sprang from the work of Wilberforce. The power of Jesus Christ, working in many directions and through many people, freed the slaves in the United States. The history of the abolitionist movement shows with what force the gospel of Jesus Christ can stir men to dynamic action.

The War between the States liberated the slaves of this country, but the greed and lust of carpetbaggers lessened the scope and depth of their liberty, and hastened disintegration of race relationships. Northern politicians, nudged by their minorities, pushed civil right laws through state legislatures; but for many years the church of Jesus Christ was silent. Eleven o'clock on Sunday morning was still the most segregated hour in America.

Sometimes this segregation was on the other side. Many years ago, I asked some Negro pastors in Philadelphia to introduce me to a couple who might join our church and lead the way to oneness in the body of Christ. The pastors were profuse in expressions of appreciation, but no candidates for membership appeared. After a lapse of two years, with no results, one young Negro pastor said to me, "You must realize that if we had such a couple we would do everything in our power to keep them supporting our own work and attending one of our churches."

Let us contrast the roles of church and government in South America and in the United States. The two nations face problems that are similar and yet very different. There is a white minority on the black continent, and a black minority on a continent that is white because of the massacre of multitudes of its original Indian inhabitants. In both South Africa and the United States there are strong bodies of Christian people, over whom prosperity and wealth have washed a scum of laziness. In South Africa, an evil government aroused the church to the need of cleansing in order to fulfill her high mission. In the United States, our Supreme Court has aroused the church to look at itself in the light of a conscience. In South Africa the churches are saying to their people, "Do not obey the government in this matter, it is not Christian." But in the United States the churches say, "You must needs be subject."

We thank God that we do not have to contend with an arbitrary, Christ-denying government. We thank God that our nation has men of high principle and Christian conviction in many places of leadership. God has so arranged life that difficulties occur, but these difficulties are frequently great aids to spiritual growth. The godlessness of many of our national attitudes is no better than the godlessness of Moscow. How can racial discrimination be less sinful than class warfare between proletariat and bourgeoisie?

As a Christian I must walk very close to my Lord and reach every decision by the light of the Word of God. Integration must take place in my heart through the Lord Jesus Christ. So long as I erect barriers that put me on one side of any question and the Lord Jesus Christ on the other side, I can have no satisfaction of understanding, no peace of heart, no joy in my soul and no fellowship with those for whom Christ died. When I ask God to take me out of the barren fields of selfishness, I can be at one with all men because I am at one with Him. This oneness with God is both wholesale and retail. There must be once-for-all yieldedness to His lordship, and then constant submission to Him in even the smallest choices. Our consciences must be subjected to authority because they have been subjected to God.

Why We Need a Christian Philosophy

By J. OLIVER BUSWELL, JR.

Shortly before his death, Donald Grey Barnhouse asked me to write on this subject for ETERNITY. *He knew my views on some other subjects—such as the doctrine of the purity of the visible church, and the implementation of that doctrine—were the opposite of his own; and yet we thoroughly agreed on the need for a clear, explicit, well-integrated system of philosophical concepts, a system such as we find implicit in the Scriptures and taken for granted by the Bible writers.—J. Oliver Buswell, Jr.*

IN JUNE, 1927, Dr. Harry Ironside asked me, "What system of philosophy, among those taught in the universities, do you consider most destructive of Christian faith?"

I replied that the systems such as materialism, rationalism, idealism—systems which attempt to give an integrated view of reality—are much easier to deal with, and not nearly as destructive as the view that nothing is really true. The latter view, variously called pragmatism, experimentalism or instrumentalism, was then the major philosophical problem for Christians.

More recently, however, the tendency of thought to which we chiefly object in pragmatism, namely irresponsibility for any integrated system of reality and truth, has embodied itself in two divergent families of philosophies. One goes under the broad name of existentialism. General characteristics of this group include a love of contradiction and an antipathy toward systematic organization of truth. (Paul Tillich, especially in Volume II of his *Systematic Theology*, disclaims the acceptance of contradictions, but he does not seem to succeed in avoiding them much better than the other existentialists.)

The second family of recent philosophies which neglect responsibility for a systematic view of reality, stem from the so-called "Vienna circle" of the early twenties, drawing inspiration from the Cambridge philosopher, Witgenstein. There is no one name which covers this group; it includes "logical positivism," "the analytic school" with strong emphasis on linguistic analysis, "scientific empiricism," "unity of science movement," and other divisions.

This family of philosophies is generally characterized by the avoidance of questions relating to reality. Questions like, "Is there a God?" and "Does the material world exist?" or "Is *being* merely *being perceived?*" are held to be totally meaningless; not only unanswerable, but unaskable! Ethical judgments such as "Thou shalt not bear false witness against thy neighbor," are said to be either meaningless, or mere emotive expressions, like "Ouch!"

Although many Christian philosophers try to think systematically, to "see life steadily and see it whole,"

The author is dean of the faculty of Covenant College and Seminary, St. Louis, Mo.

yet other Christians seem to *prefer* to live as "Alice in Wonderland." If I remember correctly, Alice said to the Queen, "One can't believe a contradiction!" But the Queen replied, "It is all a matter of practice. By the time I was your age I could believe at least three contradictions every morning before breakfast!"

This age is prevailingly an age of philosophical irrationalism. The world, in the opinion of many, does not seem to make sense. This is a tendency to retreat into contradictions (existentialism), or to retreat into abstractions which avoid reality (analytic philosophies).

Christians, however, cannot point the finger of scorn. Christians have not infrequently retreated into mysticism with its avoidance of reality and its love of contradictions. Our generation cries out in its bewilderment. Some Christian teachers seem to have no better answer than more bewilderment—acquiescence in contradictories and avoidance of factual matters in the space-time world.

Our generation needs an orderly system of thought related to the factual realities which surround us. It is my conviction that Christian philosophy has the answer, and that it will not be impossible to present this answer in terms of our current problems and in the language of our contemporaries. May our Christian philosophy teachers "tighten their belts intellectually" (I Pet. 1:13), for "God has given us, not the spirit of fear, but the spirit of force, and of charity, and of healthy mentality" (II Tim. 1:7).

THREE KEY QUESTIONS

What then is the Christian system of philosophy? It is my conviction that if we extend a line from Moses through the biblical writers, and on through Augustine, Thomas, Luther, Calvin, Butler, Kuyper and Warfield, we shall have a consistent and more or less systematic answer to the three major philosophical questions: the question of being, the question of knowing, and the question of good and evil.

What is the nature of being?

A mere suggestion is all that can be given. The Christian philosophy of being begins with the Eternal Being of God. It then includes the objective reality of the created world and of created man in unique relationship with God.

The Christian philosophy of being is clearly opposed to the systems of pantheism, idealism and materialism. We regard these three philosophies as stultifying, each in its own way.

We hold it to be of prime significance that the remarkable progress of the physical and biological sciences, and the progress of the social sciences, with democracy, liberty, justice and order, have developed in a culture where the Christian philosophy of being has been an important factor of influence.

What is the nature of knowing?

We hold that the mind of man, created in the image of God, is endowed with thought-forms and capacities which can receive and correlate truth about reality.

I wish there were space for a study of the constant appeal to inductive factual evidence in the Bible, space to point out the remarkable biblical pictures of God accommodating His message to our mental processes, space to discuss the Holy Spirit as teacher and illuminator, and space to present the Christian view of the axioms of logic as derived from the character of "God who cannot lie."

We hold that faith is never to be contrasted, but rather correlated, with the acceptance of reasonable evidence. It is significant that in a culture in which the Christian theory of knowledge has been a strong molding influence, freedom of thought and expression has reached its highest point in history.

What is the nature of good and evil?

It can be shown that every philosophy of ethics which leaves God out of ethics which leaves God out of consideration, leads to a contradiction; and that the holy character of God, revealed by His will, is the only consistent criterion of good and evil, and right and wrong.

Not only does Christian philosophy claim to have the consistent criterion, but it has the remedy, in the cross of Christ. By the cross of Christ, the Christian philosophy of ethics consistently maintains three principles, without which any ethical philosophy is hopelessly contradictory:

1) *The rightness of the good.* This we express by the more explicit words, the absolute holiness of God. God in the flesh suffered thus that He might be *just* in being merciful.

2) *The wrongness of evil.* We use the phrase, the exceeding sinfulness of sin. God in the flesh suffered thus, that He might be *just*, and be the *justifier* of the unjust. The crucifixion reveals what evil is and does, and carries evil out to its ultimate logical consequences.

3) *The sovereignty of a personal God.* Without the personal intervention of a sovereign God, ethical philosophy would be abstract, cold, merely technical. God offers Himself to us. God in the flesh suffered thus that He might be *just* and the *justifier* of him who *believes in Jesus.*

In terms of accepting a Personal Savior, in accepting the Christian philosophy of being, of knowing, and of good and evil, the mind and spirit of man is set free for limitless exploration of truth and reality. Through Christ, "This is my Father's world."

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In another post at Bethlehem Chapel, built especially for him, Huss preached monumental sermons which exalted Christ as the sole mediator between God and man.

At its lowest ebb, the Roman church was permitting the sale of indulgences and high church office to the highest bidders. Epithets, hurled by cleric against cleric, also struck the two ruling popes, each antagonistic toward the other.

Grieved at these departures from Scripture, Huss decried the confession of man's sin to man. Man, he preached, could be saved only by faith in Christ and by acknowledging Him as Saviour. "Where church and Bible do not agree, we must obey the Bible," he thundered.

The Roman church demanded Huss' "heresy" to cease, his books burned, his preaching stilled. The Roman pope, Boniface IX, ordered his excommunication and forbade the sacraments to all Prague.

Summoned before the cardinals, Huss was denounced and thrown into a disease-laden dungeon. Then, at his trial came the friar's shameful admonition: "Let us do evil that good may come," and he was condemned to the stake.

The flames which proclaimed Huss' martyrdom ignited the torch to light the way for Luther's mighty ministry less than a century later.

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BRITISH GUIANA

(*Continued from page 26*)

out Christianity. Most other clergymen with whom I talked agreed with him.

Unless some unusual resources are found within the country, Guiana appears doomed to permanent dependence upon some nation or bloc of nations. It would seem practical to seek this aid from Western Hemisphere nations. However, the suspected leanings of the present government may make it difficult to secure such western aid.

Judging from impressions I gained in talking with Sir Ralph Grey, the Governor of British Guiana, the United Kingdom may be glad to be rid of this piece of real estate. If this impression is correct, it is difficult to envision much aid coming from Britain after independence is granted, especially if the government should continue to shift to the left.

A wise government will pursue every possibility of improving the economy by use of its own resources. Experts should be encouraged to advise the government in the best use of the resources. Much valuable work of this type has already been done by an American organization, the International Co-operation Administration. This organization is presently working with Guianese on many agricultural programs and is making a survey for the road to the interior, which is regarded as the single greatest need of Guiana.

Politically the future is doubtful, to say the least. All observers are watching to see if the Communist leanings of the 1953 P.P.P. have been abandoned or are just being held back for the right strategic moment.

If you are wondering what can be done for British Guiana, here are several things that Christian citizens of the United States should do:

1) Urge the United States government to enlarge its program of technical assistance to Guiana.

2) Urge the United States government to give extensive financial aid. British Guiana must have massive assistance from some wealthy nation. For its very existence, it must go wherever it is forced to go for such help.

3) Urge the United States to increase its quota of sugar and other Guianese products.

4) British Guiana probably has too small a population to warrant a full-sized college or university, but Christian groups in the States could organize a junior college in Guiana, with provision for completion in the United States.

5) British Guiana has the best

technical school in the West Indies, but low salaries make it difficult to keep a good staff. Church-related schools in the States could lend teachers.

6) Guiana needs revival. A Billy Graham crusade could kindle a flame. Dr. Graham is widely known in Guiana because of his radio broadcast. All of the ministers with whom I talked were most anxious to have Dr. Graham come down, with only one exception. I am convinced that young ministers with whom I talked could spread the fires of revival if they were once ignited.

* * *

Christ is our certainty in a world of uncertainty.

* * *

7) Evangelical missionaries from India could do much to frustrate the East Indian claim that the religions of India are Hinduism and Mohammedanism. Roman Catholics have already had some success with priests from India who are now working among the East Indians of Guiana.

8) Seek out Guianese students in America. It is apparent that Communist forces sought out Dr. Jagan while he was a student in the United States. There may be a future premier of British Guiana studying here right now.

9) Perhaps the most practical suggestion of all came from the governor, Sir Ralph Grey. He asked me to transmit to Christians in the States his request that Americans should try to show understanding and a sympathetic attitude toward a people who are struggling for a place in the world.

10) Pray. Pray for revival in Guiana. Pray that the forces that would deceive the people into accepting a false and godless ideology may be thwarted.

I came away convinced that there are sinister forces at work in British Guiana. I am equally convinced that the people are not inclined toward Communism, and that they will reject it if given the opportunity. The emerging nation Guiana can be led into the fellowship of the free nations.

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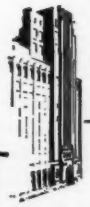

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BLESSEDNESS

(*Continued from page 13*)

I will give you rest." God's answer to true repentance is the gift of salvation. And this is blessedness, blessedness beyond all telling.

"O happy day, that fixed my choice
On Thee, my Savior, and my God;
Well may this glowing heart rejoice
And tell its raptures all abroad.
Happy day, Happy day,
When Jesus washed my sins away."

John Bunyan, of course, has given us the perfect description of this experience, as well as a most illuminating commentary on it. "So I saw in my dream, that just as Christian came up with the Cross, his burden loosed from off his shoulders and fell from off his back and began to tumble, and so continued to do, till it came to the mouth of the Sepulchre, where it fell in, and I saw it no more. Then Christian stood still awhile in wonder, for it was very surprising to him that the sight of the Cross should thus ease him of his burden. He looked therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks. Now as he stood looking and weeping, behold, three Shining Ones came to him and saluted him with 'Peace be to thee.' So the first said to him, 'Thy sins be forgiven thee'; the second stripped him of his rags, and clothed him with change of raiment; the third also set a mark on his forehead, and gave him a roll with a seal upon it, which he bade him look on as he ran, and that he should give it in at the celestial gate; so they went their way."

These radiant forms represent the Three Persons of the Trinity. They meet the pilgrim in unhindered love and blessing, and each has his own special gift to bestow. But though they are Three in the manifoldness of their separate activity, they are One in the common word of welcome. They unite in saying, "Peace be to thee." Then each bestows a separate blessing. God the Father speaks the word of forgiveness; God the Son covers him with the robe of His righteousness; God the Holy Spirit marks him as God's child and seals him forever.

Is it any wonder that Bunyan says, "Then was Christian glad and lightsome, and sang with a merry heart, He hath given me rest by His sorrow, and life by His death"?

It is this that our Savior is teaching in the Beatitudes. Blessedness consists in satisfaction in Himself as Savior. He was constantly saying to men that in Him alone would they find life. "I

am come that ye might have life, and that ye might have it to the full." And where else can life be found? Where is there another who can give what Christ can give? "Lord, to whom else can we go?" said Peter, "Thou hast the words of eternal life."

To know Christ and to trust Him is blessedness. Only in Christ are peace and joy and everlasting life to be found. He is our righteousness. He is our peace. And the truly blessed life is the life that has centered down in Him alone and is determined to know Him in His fullness.

"Jesus is the Name we treasure,
Name beyond what words can tell.
Name of gladness, Name of pleasure,
Ear and heart delighting well.

Who in prayer this Name beseecheth,
Sweetest comfort findeth near:
Who its perfect wisdom reacheth,
Heavenly joy possesseth here."

Yes! Blessedness is found in satisfaction in the Savior.

But there is a third element in true blessedness. Our Lord shows us that the blessedness He gives is found in *service from the sanctuary*.

"Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God." Here are the men whom God has blessed; and they are all active. Worship leaps from their heart throneward for they see God. Witness leaps from their lips as they proclaim the everlasting gospel of peace. And all this flows within, through, and out of the spirit of a great compassion. They are merciful men for they themselves have tasted mercy. They are the servants of Christ; therefore, they are the servants of all men. Their life, their joy, their blessedness, are all found in service from the sanctuary.

Thinking of these Beatitudes, the mind naturally turns to Ezekiel's great vision of the waters proceeding from out of the sanctuary and flowing in ever-deepening depth and increasing fullness to the thirsty world beyond. In this, Ezekiel saw a picture of the redeemed family of God, a picture of the Church on the march, a picture of a revitalized fellowship that had come to know the fullness of divine salvation and satisfaction and was determined that all men should hear the joyful sound of the gospel of grace. It is the same picture we have here in the Beatitudes. Grace is flowing like a river; and out of the sanctuary of the heart that God has blessed, and out of the fellowship within which that heart has been placed, streams of mercy flow to men. The ministry of reconciliation has been committed

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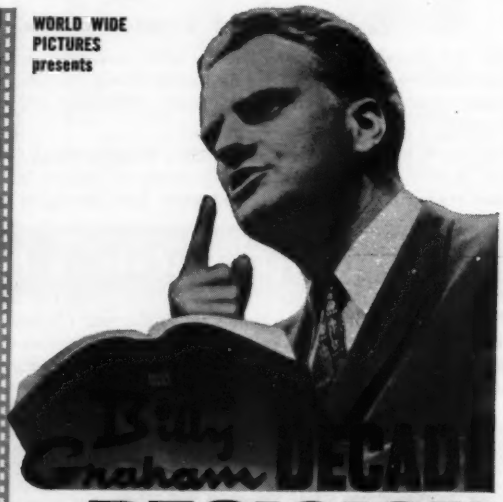

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to them. The glory of the throne of grace has been opened to them. The compassion of the Holy Ghost rests upon them. Therefore, they preach and pray and plead with men. To all the world they cry, "We pray you in Christ's stead, be ye reconciled to God." The New Testament knows nothing of a Christian in isolation. The man after God's own heart is always out among his fellow men with the gospel of peace. His responsibility is to the world. John Wesley's inclusive dictum of his ministry is the only one that really satisfies. "I want a whole Christ for my salvation: a whole Bible for my staff: a whole Church for my fellowship: and a whole world for my parish." The truly blessed man is a missionary. A Christian man, and the Christian Church, though delivered from the world, are yet its debtor. Mankind is on the heart of every true disciple of Christ. "I am debtor," cries Paul. To men everywhere he knows he must bring the glad tidings of redemption, to the people of the field, the market, and the kitchen; as well as to the thinkers and rulers of the earth. In the paying of the debt which divine grace has revealed to him, there is always blessedness.

This means that there are tremendous social implications of the Christian faith and the Christian can never separate himself from them. In public life, in industry, in politics and in social welfare the servant of the Lord must always shown concern. But that concern will always make itself most apparent in an intense longing to bring Christ to others and to lead them to know the One who alone can satisfy the deepest needs of the heart. This is the service which is purest joy. This is the blessedness of the children of God.

One final note must be added. Our Lord does not let us forget that true blessedness involves *suffering with the saints.*

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

When our Lord says this, He is not merely making an addendum to the Beatitudes, rounding them off as it were with a general word of warning about the possibility of difficulties which might or might not be encountered. No! He states here that suffering is of the very essence of discipleship. "All that will live godly in Christ Jesus will suffer persecution." This is the only Beatitude that our Lord re-emphasizes. He turns to His disciples and it would seem as though He is determined they shall know what loyalty to Him will and must involve. "Blessed are ye when men shall revile you and persecute you,

and shall say all manner of evil against you falsely for My sake. Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you." Persecution is of the essence of true discipleship. Suffering with the saints is of the essence therefore of true blessedness.

This is a hard saying and not many can accept it. There are many professing to follow Christ who yet would shun the reproach of His Cross. But that cannot be. "If any man will come after Me, let him deny himself and take up his cross and follow Me." This is the way the Master went. It is this way that His servants too must go. But it is the way of blessedness. This is His word: "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake and the gospel's; but he shall receive an hundred fold now in this time, houses and brethren, and sisters and mothers, and children and lands, with persecutions, and in the world to come eternal life." This is the end of the matter. "An hundredfold . . . with persecutions." Blessedness is found in filling up the sufferings of our Lord. All who would have Christ must help carry His cross.

This is blessedness. There is none other. All other wells run dry. But Christ is inexhaustible. "In Him was life: and the life was the light of men." "He that hath the Son hath life." This is the message of the Beatitudes. This is their challenge. And this is the decision they force upon us. It is either Christ—or chaos. God grant us all His grace to choose the Savior and to resolve that with all our heart and soul and mind and strength we will serve Him and that for ever.

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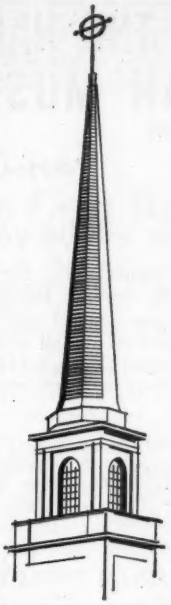

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WINDOW ON THE WORLD

WHAT MINISTERS BELIEVE

Scientific Surveys Can Be Wrong

Redbook recently entitled an article, "The Surprising Beliefs of Our Future Ministers," and documented it with a survey of seminarians which indicated that tomorrow's minister (1) doesn't understand most of the things that he believes and (2) doesn't believe most of the things he understands.

Immediately after the article hit the newsstands, we received letters asking "Is the situation really that bad? If so, is there any hope for Protestantism?"

Some fundamentalists, always eager to derive information to support their claim that there is no orthodoxy in the major denominations, shouted, "See, what did we tell you?"

But others were skeptical of the survey. Even Catholic Editor Dale Francis was surprised because he had thought that the trend in Protestantism was back to orthodoxy instead of away from it.

One of the first to blast the survey was Dr. Duke McCall, president of Southern Baptist Seminary in Louisville. He called it a "hoax." He added, "This hoax was perpetrated by a slovenly interpretation of an admittedly unscientific survey." According to McCall, the surveyors were told to "go out and get a small and quick little survey of 100 young divinity students."

The editors of ETERNITY investigated and came to the same conclusions.

1. *The survey was not truly a cross-section of future ministers.* About 50 per cent of the seminarians were Methodists, Episcopalians and Congregationalists, although these denominations only account for 25 per cent of total clergy; only 21 per cent of the seminarians were Baptists and Lutherans, although these groups contain 45 per cent of the total clergy.

2. *The schools selected were not representative.* A large percentage of the biggest seminaries are predominately conservative schools. The largest four are three Southern Baptist seminaries and the Missouri Synod's Concordia Seminary. Also listed in the top 20 are Fuller, Dallas, Asbury, Union of Richmond, New Orleans Baptist, and Princeton. But the researchers interviewed students only from Yale, Union and Duke, along with one Southern Baptist Seminary, among the 20 largest seminaries.

3. *The article interpreted the survey illogically.* The seminarians were asked to name "the most important religious beliefs they held." The article surmised that if a student didn't name a certain doctrine as "most important" he didn't believe it. For instance, the article suggested that less than five per cent really believed in the doctrines of original sin, the immortality of man and the second coming of Christ. The truth was that less than five per cent said that these were the "most important beliefs." If you were asked to list three or four of your most important beliefs, which would you select?

Certainly there are enough seminarians who lack doctrinal convictions without making the picture any darker by unscientific surveys. Many young seminarians do deny the historic beliefs of the Christian church, but the percentages aren't as high as *Redbook's* article seems to indicate.

But even in the *Redbook* article there were encouraging signs. For instance, the article said, "Many of the student ministers say that a major failure of today's churches is the failure to promote Bible study." Many of them protested against "Kiwanis Club Christianity" and the moral laxity of our present day.

It all goes to prove, however, that there is nothing as dangerous as a "scientific survey."

Pornography on the Best-Seller Lists

At last a leading newspaper has taken a stand against the growing wave of literary filth which is rolling over America. Every so often, some crusading editor lashes out against violence on television or in the movies. But let someone protest against the filth in today's best sellers and there is a cry of censorship.

A novel seems foredoomed unless it is brewed in a pot of profanity and obscenity. The famous "four-letter-words" are necessary ingredients to spark the sales. And the sad fact is that these unhealthy trash purveyors make the best-seller lists under the guise of realism.

The *Chicago Tribune* has launched an attack against this adult pornography. Recovering from surgery in a hospital room, Editor William D. Maxwell decided to see what his paper was recommending on its "best seller" lists. Thus, he browsed through the current literary dung heaps, *Tropic of Cancer* and *The Carpetbaggers,* and almost fell out of his hospital bed. "I found language in [them] that you wouldn't hear in a men's locker room," Maxwell said. Immediately, he issued orders to his paper to delete these two from the best seller lists of the *Tribbune.* "We have come to the conclusion," Maxwell wrote in an editorial, "that we can no longer publish this

DECADE OF DECISION

Bright and Thrilling Documentary

A new documentary that outclasses everything previously produced in that category in the religious realm has just been released by World Wide Pictures, film arm of the Billy Graham organization.

"Decade of Decision," covers the entire ten years of Billy Graham's worldwide ministry. This would be dull and repetitious but the producer, Dick Ross, has made it bright and thrilling.

While the picture has plenty to commend it in every department of cinematography, it is enhanced by the excellent job of narration done by Dave Garroway of television fame.

The photography, the editing and the pacing are most impressive. There are several brief episodes that expertly give the reaction of London workmen, a British upper-class family, and a group of sophisticated Americans. Their blunt comments on Billy Graham provide light touches and contribute to the forward movement of a dramatic documentary.

The quick kaleidoscopic effect of Billy Graham preaching to throngs in Africa, New York, India, London, and around the world has a punch of its own. You feel the strong tug of the gospel's universal appeal to all classes and races of people.

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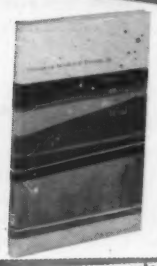

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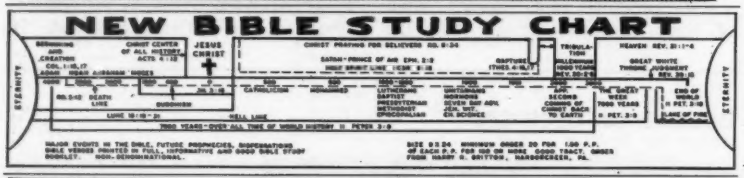

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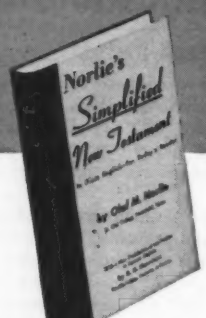

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list raw. Recently and tardily, we have become aware that some of the best sellers that have appeared on our lists were sewer-written by dirty-fingered authors for dirty-minded readers. We aren't going to further this game by giving publicity to such authors and their titles."

Naturally, the *Tribune* is going to be in for some severe criticism. The old cry, "Censorship!" will go up once more. One indignant reader wrote in: "This new policy is something I would have expected from a country weekly but not from one of the country's 10 best newspapers." Yet, the favorable letters have come in as well. We congratulate the editor of the *Chicago Tribune* for his courageous move in bucking the tide of filth in this manner. This is not censorship; it is just plain, common, moral decency in action.

Little Hope for Algerian Solution

A Plymouth Brethren missionary from England who holds a Ph. D. from a French university says he sees no hope for a permanent solution to the whole Algerian problem as long as greed is the motivating factor.

"Too many parties have a vested interest in their own particular solution," Dr. Brian Tatford says in examining some of the moral problems at the basis of the present situation in France. "The generals want to maintain a sufficiently large army for 'protection', the *colons* have their property and farms, and the French government has its dream of a super-Sahara which would be under French control and provide the Metropole with its oil."

"Strangely enough," Dr. Tatford says, "the proclamation of French Algeria' or of 'French Sahara' doesn't seem to have too much effect on the people. It's rather like man pasting bills proclaiming ownership of his neighbor's car while his neighbor is away. Neither action changes the real ownership on a truly moral basis.

"The cry of 'Algerie Francaise' doesn't quite ring true when you know that so many of the *colons* in North Africa have never seen the land to which they profess devotion. The slogan is not so much one of patriotism or allegiance to France, but a cry for the maintenance of the status quo of their own privileged position."

Dr. Tatford sees the battle in Algeria as a three-cornered one between the "haves" and the "have nots" while the average Frenchman "looks on this carnage with increasing horror." Deep feelings have been aroused by seven years of fighting and any kind of truly amicable agreement will be hard to translate into reality," he believes.

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Pain Denied

Dr. Eugene A. Kaplan, a Syracuse, N. Y. psychiatrist, writing in the *Archives of General Psychiatry*, has some interesting things to say about hypnotism. Increasingly, competent medical men are using hypnosis in the treatment of various ailments. Even surgery can be performed while a person is in a hypnotic state.

But, Dr. Kaplan points out that pain is not really minimized or abolished by hypnosis; rather, it is repressed or denied. In experiments conducted with a college student, the psychiatrist showed that, while hypnotized, the boy's conscious personality denied the existence of pain even though it was present. But his subconscious mind was definitely aware of the existence of the repressed pain.

This view throws some light on the followers of Mary Baker Eddy, called Christian Scientists. One of the tenets of Christian Science is that evil, sin, pain and suffering are all unreal. The Christian Science member is told to deny their existence, and consider them errors of mortal mind. In reality, therefore, this is a form of "self-hypnosis" conditioned by the constant repetition of and reflection on the creed of Christian Science. For, even the Christian Scientist faces pain. His denial of its existence—where at all successful—becomes only a self-induced "hypnosis."

NUCLEAR BOMB

(*Continued from page 26*)

thanked God for that moment of mercy. No one will hear the intercontinental ballistic missiles.

A government scientist has estimated that a full scale hydrogen bomb attack on the U. S. would kill 82 million persons immediately. The attack would cause radiation injury to an additional 24 million, the remaining 60 million would suffer some radiation. There would be no time for evacuation. Some 250 bombs would fall on 144 military, civilian and industrial targets in the U. S., including major cities to destroy our national will. The enemy would use dirty bombs, maximizing fallout. Fifty per cent of the casualties would be caused by bomb blast and heat effects.

President Eisenhower, after watching maneuvers under atomic attack, said: "Defense measures in a future war become useless."

Albert Schweitzer has said: "Not much more can be done in view of an attack by hydrogen bombs than to advise all people living to hide beneath a very strong wall made of stone or cement, and to throw them-

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selves on the ground and to cover the back of their heads, and the body, if possible, with cloth. In this way, it may be possible to escape annihilation and death through radiation."

Jesus said, *Then let them which be in Judea flee into the mountains. Let him which is on the housetop not come down to take anything out of his house. Neither let him which is in the field return back for his clothes, and woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day. For then shall be great tribulation, such as was not since the beginning of the world to this time* (Matt. 24:16-21).

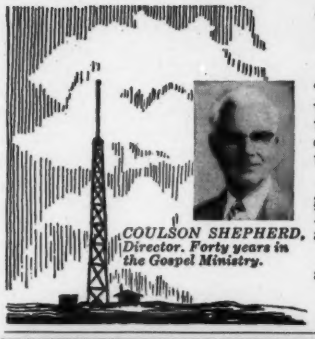
Two thoughts can give you courage at this awesome moment.

(1) Holy Scripture has told us of these times so our faith in God has not been violated. We cannot look Godward and cry, "God, you have betrayed my trust." God has not betrayed our confidence in Him. Jesus said, *Behold, I have told you before* (Matt. 24:25). Paul wrote, *But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are children of light, and the children of the day: we are not of the night, nor of darkness. Therefore, let us not sleep, as do others, but let us watch and be sober* (Matt. 24:25).

History has had a beginning, and there will be an ending. It may be that the responsibilities of the end of this age have fallen on us. For as Thomas E. Murray, former chairman of the AEC, said: ". . . For all you and I know, it may be the inscrutable and incomprehensible will of God to make the 20th century, closing time for the human race."

(2) Another thought that gives us courage is that we have our marching orders from Jesus Christ Himself: *All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world* (Matt. 28:18-20).

At Toronto, Canada, more than 100,000 spectators at the Canadian International Air Show were disappointed when scheduled flights of U. S. Air Force bombers failed to show up. An announcer said that the B52's, B47's and B58's would not appear because of the deteriorating situation in Asia. The Formosan Strait crisis had occurred. The bombers were on the periphery of our defenses, others on a 24-hour alert and others headed towards Russia on a "Fail-safe" operation, ready to launch an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attack of retaliation, if a surprise attack had been launched against us.

On the eve of the Berlin crisis, our entire Second Fleet, silently in the dark of the night, slipped out of the harbors of America and met on the high seas, ready again to launch an attack of retaliation.

During the Summit debacle, when Khrushchev turned his back on President Eisenhower, I was in Norfolk, Va. The airmen at the Norfolk Naval Air Base, the largest in America, was, I had been told, on a five-minute alert.

How close we were to destruction at those moments, only God knows. We have been told that there have been other crises of which we have not been informed. During those crises if five per cent of the church members were in prayer meeting praying for God to spare us, it would have been an optimistic percentage.

During the war when I shipped overseas, I would stand on the deck of the troop ship and look out over the water. I was so glad that I had a strong secure boat under my feet. One day, while standing on deck I heard the siren wail for a submarine alert. The ack-ack guns hurled shells across the ominous waters. At any moment I expected an enemy torpedo to break the waves and strike our ship. Suddenly I no longer wanted to be on that boat. I and hundreds of others ran to our appointed life boats. For in the life boat would be our safety.

The world is a ship plunging across the seas of time. It may be a wrecked vessel going down. We who are in the Church are in the lifeboat, and we must rescue all we can. This is a plan I can understand and act upon. When the world is paralyzed with fear, then we of the Church need to get busy. Jesus said, *Heaven and earth may pass away; but my words shall not pass away* (Mark 13:31).

We may boldly say, The Lord is my Helper, and I will not fear what man shall do to me (Heb. 13:6).

Jesus said, *Fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell* (Matt. 10:28).

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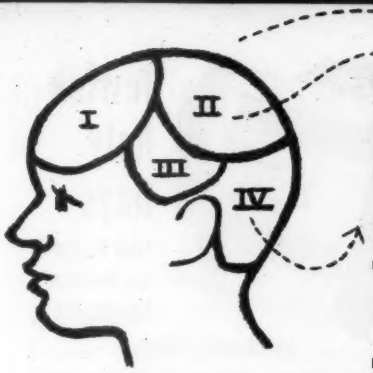

OUT OF MY MIND

by Joseph T. Bayly

MRS. MARY CONOVER (this is a true story, but that's not her real name—she wouldn't forgive me if I used it) is a tenant, together with about 150 other people, in a New York City apartment building. A widow of five years, she lives with her employed daughter.

New York apartment houses aren't especially friendly places. People have been known to die in them and not be discovered for days. In this particular building, the entrance doors have little mirrored peepholes. You can look out of them into the hall without being observed, and if you don't want to talk to whoever has rung the bell, you just don't open the door.

But when Mrs. Conover rings the bell, doors are opened promptly. For she may be bringing a freshly baked apple pie, or some home-made laundry soap. Or she may be returning Mr. Poletti's shirt, which the retired barber asked her to turn the collar on because his wife doesn't sew.

Pie-baking and soap-making and sewing are carryovers from Mrs. Conover's growing-up days in a small town. But that background doesn't explain her kindness to other people. A lot of New Yorkers come from small towns, but one or two years in the big city are enough to dry up any milk of human kindness. (Mrs. Conover has lived in New York for close to 30 years.)

In addition to her small-town background, Mrs. Conover is a Christian. And this is known by many people in the apartment building. So they've come to accept the small kindnesses, and even call on her in times of crisis. For instance, when Mr. Kraemer had his heart attack, which turned out to be fatal, they asked Mrs. Conover to come down and stay with Mrs. Kraemer until the doctor came, and while the funeral arrangements were being made.

And during the long months when elderly Mrs. Scott was so sick, she gratefully accepted Mrs. Conover's help, even though it was constantly accompanied by a simple Christian witness.

If you asked a number of people in that apartment house what a Christian is like, they'd probably reply, "Mrs. Conover. She's been a Christian friend to me."

Not that she's always on the giving end. Last Mother's Day, for instance, Mrs. Conover was swamped with cards and gifts from people in the house: Barricini chocolates, stockings, hard candy from Italy, cosmetics.

There's a little Jewish lady—87 years old—from another house, about a block away, who stops at Mrs. Conover's door almost every Saturday night with a bag of baked goods. Pastry, rye bread, bagels: the contents of the bag change from week to week.

Mrs. Conover has difficulty understanding the old lady's German-accented speech. But she knows that her son-in-law has a bakery, and these baked goods come from there.

A few months ago the little Jewish lady came to her door with a box.

"This is my birthday," she explained, opening the box to show Mrs. Conover a beautiful birthday cake. "My son-in-law made this for me. But I don't eat cake any longer. My cake is for you."

After she left (her visits are always brief), Mrs. Conover decided to take a piece out of the cake, and to give most of it to two small boys in another apartment. Their father had just undergone surgery for a malignant condition, and their mother was away from home in another hospital having a baby.

Taking the cake, she went up to the apartment, where a young Negro girl was staying with the children in the absence of their parents.

"How wonderful!" the girl exclaimed, when she opened the door and saw the cake in Mrs. Conover's hands. "I felt so bad that I didn't have time all day today to make a cake for Bobby's birthday. It was so nice of you to remember."

Mrs. Conover said she hadn't remembered. She hadn't known. But she'd wanted Bobby and his brother to have part of this cake that had been given to her. And she was so glad it was Bobby's birthday.

Christian love is possible, even in a New York apartment house. And love begets love . . . and hope . . . and sometimes, faith.

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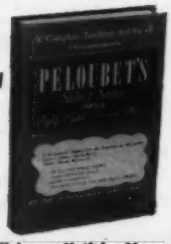

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PACIFISM

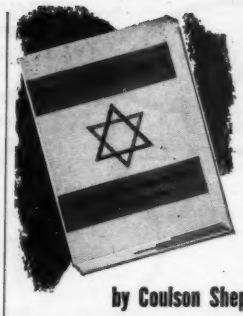
(*Continued from page 22*)

fervent governmental declarations of freedom and peace. Such actions are typical of the sinful world, which trusts human works, wisdom and armaments rather than God.

In spite of our own failures, it is irrational to deny that the current threat to peace is the responsibility of the Soviet leaders. At the end of World War II, the U.S. and its western allies disarmed, expecting peace. Russia did not disarm; instead it began those deceitful, cruel and criminal aggressions which have brought us to the present dangerous situation. If Russia, with its great armaments and 200 million citizens, would agree to a disarmament program which could really be effectively supervised and achieved; if it would release those satellite populations which are held captive by force; if it would cease to seek to subvert other governments; if it would cease to proclaim and hold its intent to impose communist tyranny on other nations; and if it would honor the many solemn treaties which it has made and violated; then surely the western powers would shout hosannas and gladly disarm. The Soviet government does none of these things.

The United States and other threatened countries have only two choices: either they must defend themselves or surrender abjectly. Appeasement of gangsters has never procured peace, as the world learned, or should have learned, at Munich and its aftermath, World War II. There is no moral difference between the rulers of Soviet Russia and the worst type of criminal. The Western Allies have decided to defend themselves, in the hope that the Soviet rulers will be deterred from bringing on a disastrous war, and that in the ensuing delay some better solution will be found. Such a solution can be found only if the course of Soviet international policy is changed for the better.

In the midst of this tragic situation, what can the American Christian do? Pacifism is not the answer. The one thing that the world needs, that will bring peace, is repentance toward God, and faith toward the Lord Jesus Christ (Acts 20:21). The proclamation of this truth is the responsibility of Christians. To emphasize pacifism, social reform, or advice on economic and political matters, rather than the gospel, is to divert the energy of the Church to secondary matters which can never solve the problems of society. If the Church itself truly repents of its own worldliness, and seeks fervently to do the will of God in proclaiming the gospel by word and deed, then we can hope for and expect the blessing of God which gives peace.



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RECORD REVIEWS

by Robert Elmore

CHORAL

Chorus, Organ, Brass and Percussion. The Columbia University Chapel Choir, Brass and Percussion Ensemble conducted by Searle Wright. Barbara Springer, soprano; Catherine Mallon, alto; Gene Bullard, tenor; Edward Doe, bass. Ralph Kneeream, organ. Kapp Records KC-9057-S.

To Saint Cecilia—Dello Joio; O God, Thou Art My God—Purcell. Side two: *O, Clap Your Hands—Vaughan Williams; Eternal Father—Holst; Hymn to Saint Cecilia—Britten.*

One of the finest and most exciting records to come my way in a long time is this new Kapp release, conducted by the enormously gifted and versatile Searle Wright. Wright here gives us five outstanding choral works, possibly unfamiliar to many, but every one of which deserves to be called a masterpiece.

Here, from early Purcell to contemporary Dello Joio, shines the English choral tradition at its brightest. And here, on the shiny black surfaces of this disc, are works worthy of attention and study by every serious church organist and choirmaster in the country.

Four of the pieces here performed are likely candidates for your church choir repertory. Two of these have biblical texts, and the other two texts are suitable for church. The one work which would perhaps not be suitable for the church service is the Britten *Hymn to Saint Cecilia,* whose text by W. H. Auden is not exactly churchly.

This work is none-the-less worthy of study by all who are interested in the choral art, for the way Auden's delicate poetic imagery is caught up and intensified by Benjamin Britten's music is enchanting. Incidentally, this is the one work on the list which is sung unaccompanied.

Students of music, whether serious or casual, are always interested in the differences of treatment when the same text is set by more than one composer. Norman Dello Joio, distinguished composer whose father was an organist and composer before him, has here chosen the John Dryden text which none other than Handel also used in his cantata, *Ode for St. Cecelia's Day*. The contrast in style between the composer born in 1685 and the one born in 1913 is fascinating and instructive. Let us say at once that the modern work does not make the older one sound out of date, but let us also admit that the modern one need not take second place to the older work in power of passionate utterance. Incidentally, for those interested enough to pursue the comparison, a performance of the Handel is currently available on a Columbia record, conducted by Leonard Bernstein.

There is a healthy interest today in the use of other instruments besides the organ to enrich our services of worship. This disc gives eloquent testimony to the effectiveness of brass and percussion when used with organ and voices. If you are getting tired of hearing the same half-dozen anthems over and over in your church, why don't you give this record to your choirmaster for Christmas? It just might open his eyes—and ears.

Any way you look at it, whether for education, inspiration, or simply sheer enjoyment, this is a remarkable record. Please don't miss it.

Great Day! Star Bethel Baptist Choir, directed by Herman H. Harper; assistant director, Ronnie Harris; Melvin Caraway, organist; Jessie McDaniels, pianist. Word Stereophonic WST-8043-LP. $4.98.

Jesus, Jesus; Guide Me, O Thou Great Jehovah; Nothing But the Blood; When I've Done My Best; I'll Be Somewhere. Side two: *I Couldn't Hear Nobody Pray; Grace; Been There; Where Shall I Be; Great Day!*

The Star Bethel Baptist Choir of Oakland, California, is a large, enthusiastic, and well-disciplined Negro choral group. Their record, however, is a curious mixture of excitement and of effects that don't seem quite to come off.

As readers of this department may recall, I am always reduced to helpless admiration by Negro choirs when they sing naturally and with spirit. This choir does this part of the time. But the rest of the time, to my intense disappointment, they use some of the tired old arranging tricks of the Hollywood-Broadway school, and these were worn out ten years ago. The choir does them well, but why exchange the gold of the Negro tradition for the chromium of Broadway?

I am not speaking against Negroes invading the "white" music field. I am thankful that they are doing just this, and bringing new vitality to the art. There is a new Negro soprano at the Metropolitan Opera singing Mozart, Verdi, and Puccini with a beauty and insight equaled by few and surpassed by none of her colleagues. For such achievements all of us are grateful.

But it is when Negroes are singing their own music, the Spirituals, that I feel they ought to sound like themselves. Why sing them in "white" arrangements that only sound a dismal grey?

Sacred Recital with Instrumental Ensemble. Dennis Moffat, pianist. Zondervan ZLP-572. $3.98.

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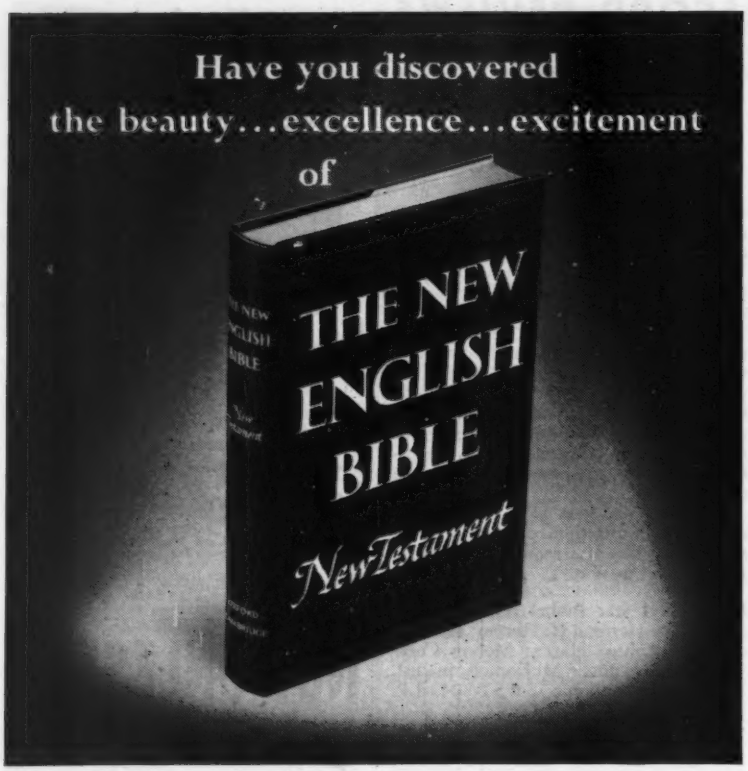

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Side one: *O Come, O Come, Emmanuel; Jesus, Savior, Pilot Me; Jesu, Joy of Man's Desiring (Bach); Sheep May Safely Graze (Bach).* Side two: *Swing Low, Sweet Chariot; Jesus, Lover of My Soul; Den Store, Hvide Flok (The Great White Host).*

Moffat is not only a fine pianist, but also, evidently, a first-rate musician, for I gather from the album notes that he made these arrangements himself. Also, since no other conductor is listed, I assume that he conducted the ensemble as well as played the piano.

This is a very, very beautiful record, featuring as it does one of the most moving performances of the thrice-familiar "Jesu, Joy of Man's Desiring" that I have ever heard. Also worth investigating is the performance of Bach's "Sheep May Safely Graze," in which, thanks to the wonderful near-miracles of tape recording, Mr. Moffat plays a duet with himself. Too bad this one wasn't done on stereo.

Some of the pieces are done as piano solo, and some with the small but splendid instrumental ensemble. I suppose I prefer the ones with the ensemble, because they add sustaining and color values which the piano alone cannot supply. But the whole program is well worth your attention. To me, at least, Dennis Moffat is a new talent. I look forward to his future recordings with interest and enthusiasm.

Love Came Down at Christmas. Frank Boggs, with Paul Mickelson directing the Concert Orchestra of London and the Paul Mickelson Choir. WORD. Stereophonic, WST-808-LP $4.98.

A King is Born including: O Come, All Ye Faithful—The First Noel—We Three Kings; O Come, O Come, Emmanuel; Once in David's Royal City; I Heard the Bells on Christmas Day; Jesus, Jesus Rest Your Head; The Birthday of a King. Side two: *Love Came Down at Christmas; O Holy Night; What Child is This; While Shepherds Watched Their Flocks; Sweet Little Jesus Boy; Medley of Carols including: Hark the Herald Angels Sing—Silent Night—Joy to the World.*

The first thing to impress you about this album is the handsome cover, a really fine color reproduction of "The Nativity," by Baroccio. To the joy of the sensitive listener, everything else turns out to be on a par with this splendid first impression.

First of all, there is the gilt-edged Boggs voice, seemingly more creamy and luscious than ever. It would be hard to imagine any of these songs being any better sung than this. The Mickelson backgrounds are excellent, as is always the case where this imaginative musician is concerned. Mickelson's arrangements seem even better than usual, perhaps because he has here better music than usual to deal with.

Which brings me to the third attribute: the repertoire here presented is a cut above the usual potpourri of Christmas bon-bons. There are many of the old favorites, but some interesting novelties are here too, including the title song, "Love Came Down at Christmas."

YOUR QUESTIONS ANSWERED

In this department of ETERNITY *Magazine, Herbert Henry Ehrenstein answers questions regarding biblical understanding, spiritual truth and the Christian life.*

Question: Please explain Matthew 16:16. Was this title "Christ" a new concept revealed to Peter along with the fact that Jesus was the Messiah?

ANSWER: No, the word "Christ" is the English form of the Greek, *Christos*, meaning "anointed one." The word "Messiah" is the English form of the Hebrew, *Mashiah*, also signifying "anointed one." Thus, for all practical purposes, the two words mean the same, the one coming from Hebrew, the other from Greek. So, when Peter, speaking for the other disciples, said that Jesus was the Christ, he was actually confessing the conviction to which these men had come, that Jesus was the long-promised Messiah.

Question: In the Christian circles which I travel, II Corinthians 6:17 is often appealed to as a command for Christians to refuse to have fellowship with other Christians who do not see eye to eye with us. I feel uneasy about this. What is to be our position on separation?

ANSWER: Unfortunately, some of the Lord's people spend so much of their time separating from fellow believers that this becomes an obsession. To add a biblical flavor, II Corinthians 6:17 has been ripped from its context and fashioned into a battle cry by those who must separate from every Christian brother who cannot or will not sign a ten- or fourteen-point doctrinal statement. It must be understood that there is a true and false separation. The Greek word for "separate" is *aphorizo,* which contains our English word "horizon." To be "separated," then, is to be "off-horizoned"—taken out of one area of life and placed in an entirely different realm with a brand-new horizon.

Separation must not be thought of in only a negative sense—separated *from.* We are also separated *to* (Romans 1:1). Brought into the Christian life by God's grace and life-giving power (Ephesians 2:1), we are given a new outlook and horizon on life. We are thus separated *from* sin and separated *to* Christ. This is true separation. See also Acts 13:2.

We Christians are obligated to be separate from all sinful situations which may still be clinging to us from our old way of life. For the world, the flesh and the devil do not give up their prize captives to Christ without a battle. So, a complete break with the evil in our unsaved life must be made. In the case of the Christians at Corinth, for example, there was the need to sever completely all alliance with the idolatry and immorality of the past. "Come out from among these things and be separate—off-horizoned," said Paul (II Cor. 6:17). No real fellowship is possible with the unregenerate who reject Jesus Christ. From such be separate! You recall, Paul put this principle into practice at Ephesus (Acts 19:1-9). There, in the synagogue, he found unbelievers and separated himself from them. There was no common ground of fellowship. This is true separation.

But, there is also false separation, of the type so often found among Christian brethren today, based on totally unworthy motives. For example, Peter had been enjoying splendid fellowship with Gentile Christians. He had almost forgotten his old legalistic nature and sensed a oneness with these born-again Gentiles. Then, he heard that his legalistic-minded Christian brethren from the home-church at Jerusalem were coming to see him. Immediately he "separated himself" (Gal. 2:12) from his new Gentile brethren, drew his self-righteous robes about him and probably quoted II Corinthians 6:17 or its equivalent to justify his action. This was false separation; it was sin, and Paul rebuked Peter for it.

Today, anyone who separates himself from his fellow Christians, members of the Body of Christ, in a supercilious pharisaic spirit is out of the will of God. He ought to re-read I Corinthians 12:12-27 with special emphasis on verse 25 where God flatly states that there is to be no schism in the Body of Christ. The Christian is to be separate from sin; from the satanic world system which crucified Christ and would crucify Him again if it could; and from all of the evil influences and personalities of the old life he lived before he was saved, which might drag down his witness for Christ. He must also be prepared to face the separation of that world from himself, as he takes his stand for Christ (Luke 6:22). But, he dare not mutilate the Body of Christ by a false separation, leading to schism among brothers and sisters in Christ within the Church. Let us ever bear in mind John 17:21-23.

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First Baptist Church, On the Common, Foxboro, Mass.
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November 12-17
Grace Baptist Church, 609 N. Main Street, Attleboro, Mass.
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Monday through Friday, 8:00 p.m.

November 19-24
Central Baptist Church, 65 Washington Street, Quincy, Mass.
Sunday, 9:30 and 11:00 a.m., 7:30 p.m.
Monday through Friday, 7:45 p.m.

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Women's Group, Fridays, 2:00 to 3:00 p.m.

November 4, 5
Westminster United Presbyterian Church, Fairfield, Conn.

November 6, 13, 20—New York Bible Class
St. Luke's Church, 308 W. 46th Street, New York, N. Y.
Mondays, 7:30 p.m.

November 7, 14, 21—Greater Northeast Bible Class
First Brethren Church, Oxford Avenue at Knorr Street, Phila., Pa.
Tuesdays, 8:00 p.m.

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The Good News	C. L. Mitton
The Making of the Bible	William Barclay
The Wisdom of Israel	John Paterson
Prophets of Israel: Isaiah	George A. F. Knight

An Atlas Well Prepared and Presented

BAKER'S BIBLE ATLAS. Edited by Charles F. Pfeiffer; consulting editors, E. Leslie Carlson and Martin H. Scharlemann. Baker. 333 pp. $7.95 ($6.95 during 1961).

The reviewer is William Sanford LaSor, professor of Old Testament, Fuller Theological Seminary, Pasadena, Calif.

After a long period during which little or no attention was paid to history and geography in biblical studies, we have witnessed in the past few years a steady flow of good works—historical atlases, histories, and similar productions. *Baker's Bible Atlas* is the latest, but it will not be the last.

This work has been hailed as the first evangelical Bible atlas to appear in recent times. I fail to understand this kind of language. An evangelical theology or an evangelical philosophy of history I can understand, but an "evangelical atlas" is like an "evangelical telephone book." Geography is geography and history is history—and no one can change it, liberal or conservative. This is not to belittle Dr. Pfeiffer's work, for he has produced as a fine scholar should. Nor is it to question his theological position, for he is a true brother in Christ. It is simply to set the record straight. On critical matters, where liberals tend to take a position different from that of conservatives (as, for example, the size and route of the exodus), Pfeiffer is found with the conservatives. But this is Bible interpretation, and not geography.

The format of the atlas is good. It is printed in two-column pages, with plenty of good pictures, a sufficient number of black-and-white maps, a section of colored maps (bound in the center, as in the Rand-McNally Atlas of the Bible, which it resembles in many respects), a synchronistic table of history, and a geographical gazetteer. The gazetteer serves as an index, and there is also a subject index. The binding is sturdy, and the book opens flat.

The plan of the atlas is neat. The reader is led through the subjects as they appear in the Bible, and geographical matters or ethnic groups are discussed in the process. By way of example, let me point out that Chapter V deals with The Journeys of the Patriarchs. Its major subdivisions are: The Journeys of Abraham, The Journeys of Isaac, The Journeys of Jacob. The section entitled, The Journeys of Abraham, is further subdivided: Ur of the Chaldees, Haran, Canaan, Hebron, The Battle of the Kings, Beer-sheba, and Moriah. Under each heading there is a brief presentation of the major event or events and a discussion of any historical or geographical matters. There are photos of Beer-sheba, Sodom and Underground Silos in the Negeb.

Obviously, this method cannot accommodate all matters, so there are chapters on The World of the Old Testament, The Hellenistic Age, The Bible Lands Today and other important subjects. In the chapter on The World of the Old Testament, physical features are discussed such as: Large Bodies of Water (subdivided to discuss the seas), Important Rivers, Mountain Ranges and Lands (including Armenia, Media, Persia, Sumer, Babylonia, Assyria, Elam, etc.). The space limitations place too severe a burden on the author at this point, and while the material is good, it is far too little.

The black-and-white maps are of two kinds: simple outline maps giving names but no relief; and monochromatic reproductions of the color maps. This latter feature seems to me unnecessary. For example, at the beginning of several chapters the maps are exactly the same (in two or three cases without the moun-

(*Continued on page 56*)

BETTER THAN WOOLWORTH'S

A Passionate Quest for Equality

CHRISTIAN ETHICS AND THE SIT-IN. Paul Ramsey. Association. 128 pp. $2.50.

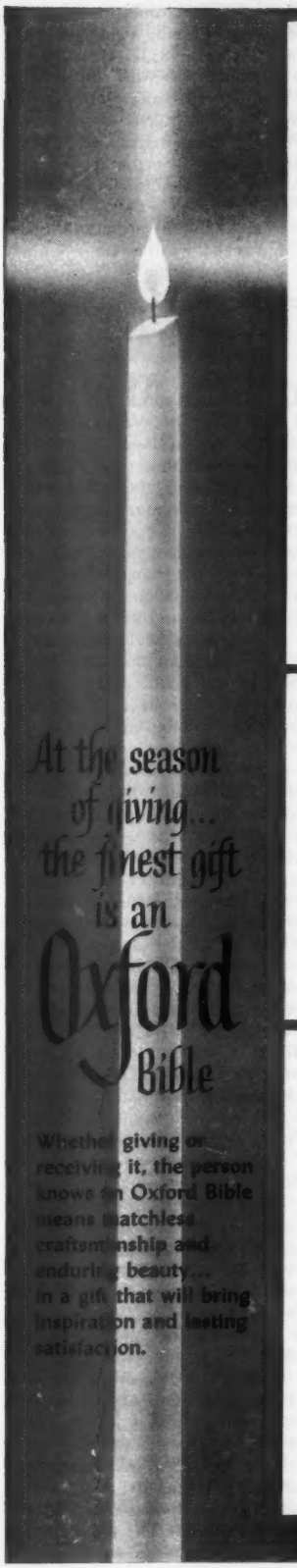
The reviewer is Frank E. Houser, associate professor of sociology, Whitworth College, Spokane, Wash.

This is a brief book with a timely message. Its burden is larger than the "sit-in" of Negro protestors in Woolworth store lunch counters. We are indebted to Professor Ramsey for opening up the broad discussion on Christian ethics and racial justice. He reminds every zealot of racial justice that Christian concern for law and order is also solidly rooted in a Christian understanding of man and society—a point easy to overlook in the passionate quest for equality.

Throughout this work Ramsey wrestles with both the dynamic power of Christian love which is "for man" and expressed "with man" and the limiting character of law and order which separates man "from man." It is this latter fact which Ramsey contends is rooted in a Christian conception of man. The distance between man and man (seen, for example, in the recognition of private property and civil rights) is a necessary protection of personal "castles" which no sinful reformer rightfully invades. What irony it would be if, in the hot quest for equality, liberty should be so overrun that the leaders of equalitarianism should be "more equal" than others! Distinctions between the public and private which are fortunately made in the United States are being erased in some rising nations where "religious expectations lead to government from the streets and to charismatic leaders ruling by force because they are believed to incarnate, and do incarnate, a people's unlimited and unself-critical craving for justice."

However, there is so much more in this book than the basic thesis. Applications to economic boycotts, violent and non-violent resistance, "wade-ins," and "kneel-ins" are made just to mention a few of the many high points. The student of society will also be interested in the way Ramsey ties in the need for honoring the distance between men with those social "garments of skin" like family and neighborhood which clothe naked individuals—and which as a context for persons is also in danger of being shredded should enforced "charity" minimize law and order.

The argument of Ramsey is tightly knit, but a reader who is willing to follow the close reasoning will be greatly rewarded.



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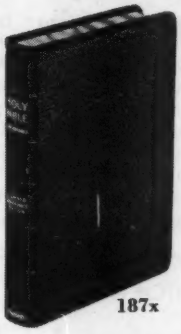
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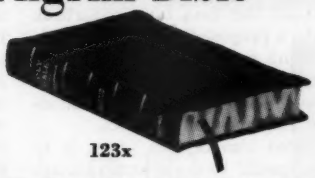
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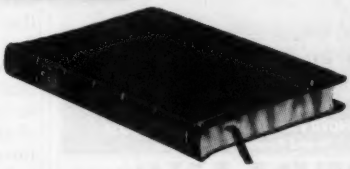

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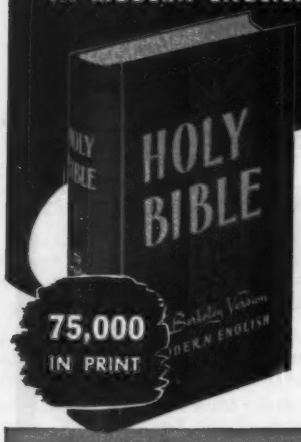

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tains) as corresponding color maps at the center of the book. In other cases, there is a note like "Use Map 6."

In general, I find little occasion to differ with the author and have little if any criticism of the way he has handled controversial matters. He has his own convictions, and he has treated the convictions of others as a gentleman and scholar, not to say Christian, should. What more can we ask?

There are, as is always the case, a few technical matters that may need correction. It is highly questionable that Solomon built Tadmor (Palmyra); the passage (II Chron. 8:3f) probably refers to another place with the same or similar name. The altar of Zeus at Pergamum was on a level of the acropolis, which I would hardly describe as "the lower terrace of the city"; there was a lower city alongside the acropolis.

Ramathaim-zophim probably means "twin high places" rather than "double height of the watchers." "Cabul" in

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A GUIDE—BUT WHICH WAY

Meaningful to Modern Man

THE MAKING OF THE BIBLE. William Barclay. Abingdon. 96 pp. $1.00.
PROPHETS OF ISRAEL (1) ISAIAH. George A. F. Knight. Abingdon. 96 pp. $1.00.
THE WISDOM OF ISRAEL. John Paterson. Abingdon. 96 pp. $1.00.
THE GOOD NEWS. C. L. Mitton. Abingdon. 96 pp. $1.00.

The reviewer is Thorwald W. Bender, professor of philosophy of religion and theology at Eastern Baptist Theological Seminary, Philadelphia, Pa.

These are the first four paperback volumes in a proposed series of 22 *Bible Guides* being prepared under the joint editorship of William Barclay and F. F. Bruce and being published simultaneously in England and America.

The stated aim of this series is to provide a "guide" to the central message of the books of the Bible "rather than a commentary on the text." Each writer in the series has been instructed to conceive of his work as "examination, explanation and exposition" of the book or books assigned to him. Non-theologological readers serve as the target of the series, but the editors entertain the hope that preachers and teachers also will find these "Bible Guides" indispensable.

While the series seeks to offer "biblical understanding which is acceptable to all types of Christian tradition and churchmanship," the wide and extreme theological range of the authors of the individual volumes would seem to preclude success at this point. Among the authors, for instance, G. E. Ladd of Fuller Theological Seminary and Morton S. Enslin of St. Lawrence University, will bring what would appear to be mutually exclusive theological positions to their respective assignments. William Neil, Bernhard W. Anderson, T. S. Kepler, G. R. Beasley-Murray, and F. F. Bruce will provide volumes for this series along with other British and American authors.

The Making of the Bible (Barclay, The University of Glasgow) tells the story of the formation of the biblical canon beginning with "the emergence of the Book of Deuteronomy in 621 B.C." The Documentary Hypothesis of the Pentateuch is presented without any qualifications or misgivings whatsoever. Readers who have been impressed by Albright (to whom no reference is made in the entire book), or who have recently read Herman Wouk's Jewish rejection of the 19th century Graf-Wellhausen approach in his *This Is My God*, probably will be confused if not shocked. This book, while using no footnotes, makes reference to many biblical scholars and their works in the text and provides brief bibliographies at the end of each section as well as a more extensive one at the end. Along with the use of 19th century sources (Buhl, Wildeboer, Westcott, Reuss, Harnack), the author also introduces the reader to Form Criticism of the Gospels and the Onesimus theory of the collection of the Pauline Epistles, as proposed by more recent and contemporary scholars (F. C. Grant, Redlich, Goodspeed, Mitton, Pfeiffer).

Prophets of Israel (1) Isaiah (Knight of McCormick) postulates the third Isaiah hypothesis without hesitation. The "Isaiah" writings thus cover a period of 200 years. The emphasis on the historical setting of these writings should prove helpful to those whose piety too often and too easily removes the Bible out of its human context. However, the prophetic content, and such classical passages as Isaiah 7:14, 9:6, and chapter 53, seems somewhat wobbly in treatment and lacking in evangelical fervor and conviction.

The Wisdom of Israel (Paterson of Drew Theological Seminary) deals with the *Book of Job* and with *Proverbs*. Discussions of the meaning of "Satan" in the Council of God, of innocent human suffering and tragedy, of the nature and value of honest doubt, prove helpful and most timely. The aim to make the Bible meaningful to contemporary

I Kings 9:11 seems to mean "worthless" rather than stand as the name of a town.

The modern name of Attalia is Antalya (at least it was when I was there last) rather than Adalia. The modern name of Thyatira is Akhisar rather than Ackisar.

These are minor matters that can be corrected in the next printing. The work is a credit to author and publisher and will be a useful ready-reference book for Bible students.

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man (stipulated by the editors of the series) finds its mark in this book. The style and diction are forceful, picturesque, and at times lyrical.

The Good News (Mitton of Handsworth Methodist College, Birmingham, England) addresses itself to an account of the forming, the content and the meaning of the synoptic Gospels. The first third of the book informs the reader of the most prevalent contemporary views of the origins of the Gospels. The second part, about equal in length, gives Mark's account of The Good News. The last section considers the Message of Jesus, the Parables, Miracles and Faith. A distinction is made between the miracles of healing, which ought not to prove objectionable to psychology-conscious modern man, and the miracles of nature which conceivably might call forth obstacles to faith. The Virgin Birth accounts of Matthew and Luke are totally ignored. Carefully avoiding any explicit assertions of an empty tomb, the author reports that the disciples experienced that Jesus following His death was with them all along, in keeping of His promise, "Lo, I am with you alway."

Only the first book of the series (Barclay) makes use of any references and provides bibliographical helps. The others make no reference to *any* scholar or book by name, either in the text or in footnotes. While footnotes might handicap the effectiveness of books designed for non-technical use, it would seem that highly controversial views and interpretations should be identified as such and that the untutored reader is entitled to some guidance.

The editors of these Bible Guides hope to make the Scriptures meaningful to modern man because they accept these writings as the Word of God. While the first four volumes concern themselves extensively with the historical background of the Bible and appear to accept higher critical views of the text without any hesitation, the confession is openly and emphatically made that the biblical writings must be accepted "not simply as the products of the mind and pen of great men, but as products of the divine inspiration of the Spirit of God."

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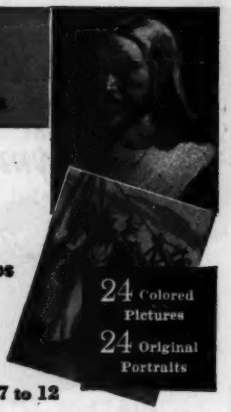

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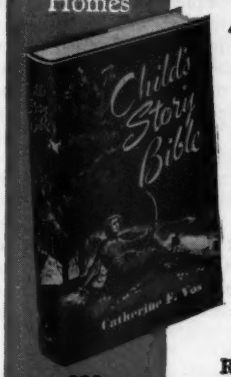

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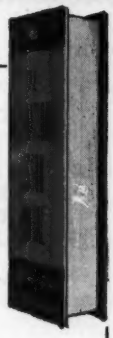

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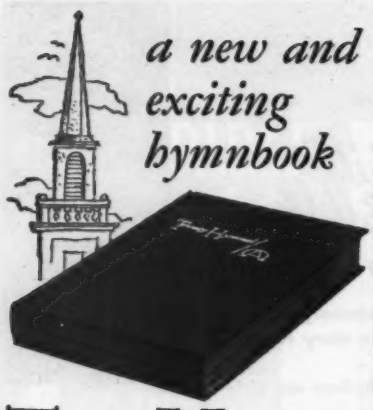

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TRINITY HYMNAL. Orthodox Presbyterian Church. 746 pp. $3.75.

The reviewer is E. Margaret Clarkson, writer and educator from Toronto, Ont.

How shall I find words to express my joy and delight in this superb hymnal?

This is, I think, the most significantly theological and soundly doctrinal hymnal I have ever read; yet it reaches the ordinary worshiper where he lives, not only portraying the bases of his faith, but also, in simplicity and with strength and beauty, touching his heart. This is the most truly catholic hymnal I have ever met, embracing the praise and devotion of the Church universal from its earliest ages with far-above-average breadth and skill; yet it has 67 well-chosen gospel songs for informal occasions. It is extremely well indexed, and a careful scanning of the writers shows a total lack of the hymns of the New England metaphysical writers (with one single exception), and of other hymns of borderline theology. Its Table of Contents displays a doctrinal spread such as I have never seen equaled in a hymnbook.

Its weaknesses are few: a needless shortage of hymns on the Holy Spirit (86 songs hymn the Father, 128 the Son, and only 11 the Spirit); a scarcity of missionary hymns, likewise unnecessary; and an almost total lack of hymns by contemporary writers. This last, however, is scarcely the fault of the compilers; where are the magazines courageous enough to use the work of serious present-day poets, so that they may be known to hymnal committees and used when new books are being made up?

Music-wise, the book is splendid, although better tunes for a few of the hymns could have been found. Where words have been edited, acknowledgment has been made, and usually definite improvement is effected, especially in the case of the metrical psalms, which are abundant, rich and lyrical. A feature I like is that almost all hymns are given in their entirety—a rarity in modern books. I regret, however, that one verse is omitted from the glorious "Praise My Soul the King of Heaven," and feel that the text used for "Ye Holy Angels Bright" is far from the best available.

An unusual and most laudable inclusion is that of forms for public profession of faith, the sacraments, ordination of elders, etc., culminating in the text of the Westminster Confession of Faith. In these days of glib Christianity, pat answers and cliche theology, what a joy

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TEACH YOURSELF NEW TESTAMENT GREEK. D. F. Hudson. Association. 178 pp. $3.75.

BASIC GRAMMAR OF THE GREEK NEW TESTAMENT. Samuel A. Cartledge. Zondervan. 137 pp. $3.95.

The reviewer is Herbert Henry Ehrenstein, contributing editor, ETERNITY *Magazine.*

It was inevitable that someone would write a book to enable the layman to teach himself New Testament Greek. Especially so in view of the manner in which Greek words are used with frequency in modern theological books for layman: *oikoumene, agape, koinonia, baptizo, theopneustos,* etc.

D. F. Hudson, an Anglican clergyman serving in the language school at Darjeeling, India, wrote this little book for intelligent laymen who want to gain a working knowledge of New Testament Greek. He estimates that the industrious student who will consistently spend eight hours a week for about 28 weeks, can master the book and acquire a competent working knowledge of the language.

Frankly, I have always been somewhat skeptical of the real value of these self-help language tools, and I approached this text with grave doubts. Yet, I am now convinced that any sincere, earnest, hard-working Christian of average intelligence and desire to learn Greek, can teach himself to work with the Greek New Testament. The charts, diagrams, cartoons, exercises and simplified explanations make this small work a very useful, practical manual for self-study or class use.

Unlike *Teach Yourself New Testament Greek*, Dr. Samuel Cartledge's *Basic Grammar* presupposes a knowledge of the rudiments of Greek on the part of the student. The material is arranged conveniently, suitable for study and reference. It is well written by a skilled teacher who is obviously well-acquainted with his subject. Dr. Cartledge is professor of biblical literature and exegesis at Columbia Bible Seminary, Decatur, Ga. He has given an excellent introductory textbook for college, Bible institute and seminary use. It takes its place with the standard Greek grammars and will undoubtedly be widely used.

to find 22 pages of such strong meat offered to each and every worshiper!

This book, while put out by Presbyterians, is so truly a hymnal of the Church at large that it should find wholehearted acceptance among believers of all its branches. Oh, that the users of light, frothy gospel-song books would learn to drink deep at springs like this, to their eternal nourishment! What a heritage could and should be passed on to our children through contact with such a book! Get this book and start your lessons in heavenly praise today!

THE MAKING OF A MINISTER. The Autobiography of Clarence E. Macartney. Channel. 224 pp. $3.00.

The reviewer is Faris D. Whitesell, professor of preaching, Northern Baptist Theological Seminary, Chicago.

What Harry Emerson Fosdick has been to the cause of liberalism, Clarence E. Macartney has been to the cause of evangelical Christianity in America. Equally powerful and popular as a preacher, and equally prolific as a writer, Clarence E. Macartney was one of the truly great Christian leaders of our times. He loved to preach, he lived to preach, and he always preached the Bible.

This story of his life is racy, vivid, gripping and full of deeply emotional touches. It will inspire and help preachers as few books can do.

His parents came to America from Scotland and gave him every Christian cultural advantage. He grew up in Beaver Falls, Pa., in the atmosphere of a college and had the best educational opportunities. As the pastor of three large downtown Presbyterian churches, First, Patterson, N. J.; Arch Street, Philadelphia; and First, Pittsburgh, Pa., he made an enviable pastoral record. He put the emphasis on preaching the Bible with simplicity, clarity, relevance and imagination; on regular pastoral visitation; on wide reading and constant study; on Tuesday noon men's meetings; on preaching without notes; and on the Sunday night services. He had remarkable success in all these areas. His famous sermon, "Come Before Winter," has been preached hundreds of times all across America.

During the Modernist-Fundamentalist controversy of the 1920's and 1930's he stood boldly for the fundamentals of the faith, and was responsible for the movement that dislodged Fosdick from the pulpit of the First Presbyterian Church, New York. But unlike his good friend and loyal colleague, J. Gresham Machen, Macartney never left his denomination. Having been moderator of its General Assembly for a term, he did his work within his church.

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the last word

The Recurring Reformation

By EDWARD H. PRUDEN

WHILE exhibiting some rare treasures of his church to a distinguished visitor, an ecclesiastical authority paused and remarked, "No longer can the Christian church say, 'Silver and gold have we done.'"

To this the visitor replied, "Yes, that is true, but neither does the church have the power to say, 'Rise up and walk.'"

A more recent discerning church man has said that, "Today we are many, but not much." Even as Martin Luther tried to distinguish between the true mission of the church and the crippling accumulations it had acquired, so must we in the 20th century.

As we look around us in our own churches, we are tempted to ask, "Is this really what Christ intended?" We have been born into a certain situation; we have inherited certain traditions; we have assumed certain obligations which at times are so great that we hardly have an opportunity to examine the situation around us. If we are not careful and forever on the alert, we shall find ourselves being absorbed by our surroundings and so involved in the framework which others have constructed that we are incapable of offering any constructive criticism or suggesting any helpful revisions.

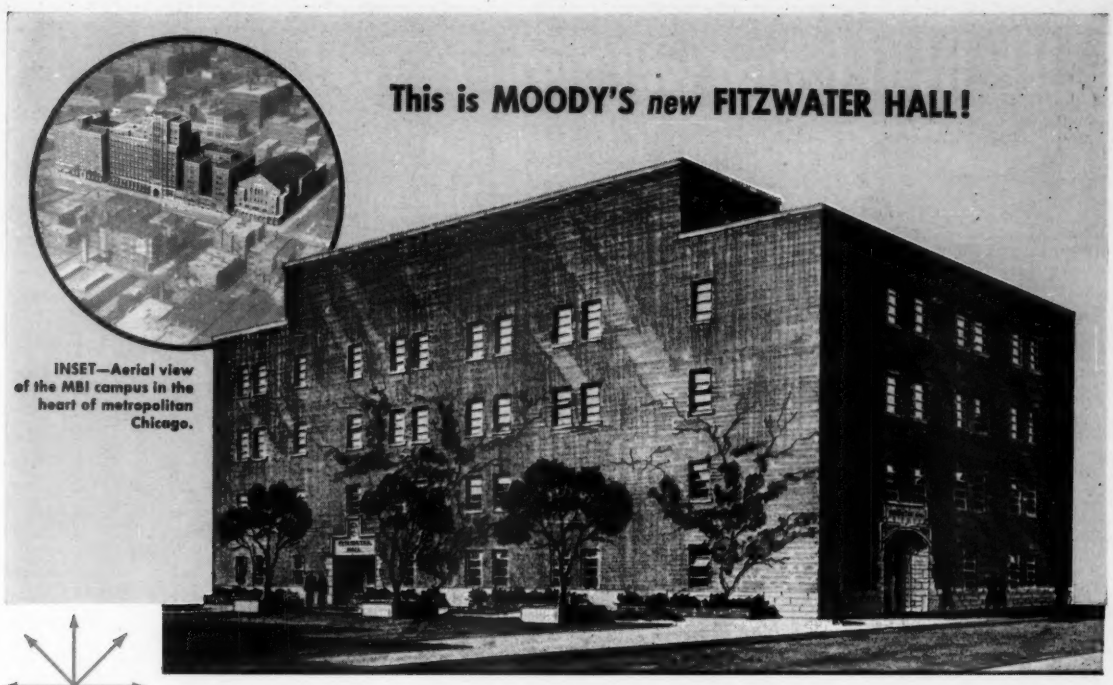
Thus in our day the Reformation spirit involves the courage to insist on those changes which a critical examination reveals. Nevertheless, the disciple of Christ is required not only to exemplify the Master's sympathy and kindness, but to demonstrate anew His courage.

Many of us today recognize certain disturbing tendencies in the denominational groups to which we belong. Sometimes it means practically committing denominational suicide to question attitudes or programs which may come forth from our church headquarters. We want to be known as cooperating and sympathetic, and we shrink from ever being thought of as a disturbing influence. All the while needed reforms go neglected, and ineffective methods remain in practice.

Our desires to achieve change should, however, be made within the framework of a genuine spiritual fellowship. Martin Luther had no desire whatever to disrupt the Church of Rome, nor to break away from its fellowship. He had dreamed of the possibility of being a pioneering spirit within the family of Christ, and of bringing fresh vision and new purity into the life of God's people.

The history of American Protestantism has been characterized by splinter movements which have resulted in an almost unbelievable variety of sectarian bodies and names. No one for a moment would question a Christian's right to follow the dictates of his conscience; nor would a true Christian try to stifle the definite leading of the Holy Spirit. Yet one cannot help but doubt that our multitudinous differences are a result of the leading of God, or that these differences have really contributed in any way to the effectiveness of our efforts to win men to Christ and to bring men into the fellowship of his church.

Those of us who exemplify a conservative trend of mind and are not too hospitable to novel suggestions, are equally responsible with those who voice new insights, to maintain the unity of the spirit in the bond of peace. We must be big enough to recognize the place of variety in the midst of an overall unity. Honest differences should not only be tolerated but encouraged, remembering that these differences of approach may enrich our total fellowship and improve the quality of our Christian witness to a troubled age. God is not calling us to a deadly conformity, nor to a reunion with a totalitarian ecclesiastical organization that would threaten our congregational liberties or our individual freedom. We are equally sure, however, that God is calling us to a fellowship so deep and so comprehensive, that variations of interpretation and methods will not be considered disruptive to the Body of Christ, but rather a revelation of the comprehensive nature of his character and a never ending demonstration of his resourcefulness.



INSET—Aerial view of the MBI campus in the heart of metropolitan Chicago.

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The Moody Bible Institute family—trustees, officers, faculty, alumni, employees, friends—observes the diamond anniversary as something to be grateful for, but not something to rest on. There are too many things yet to be done. Fitzwater Hall represents one of those things, as it is built into the larger purpose of the Institute. Fitzwater Hall is something more than brick and mortar. It is a symbol of Moody's dynamic spirit of building together with God—*for today and tomorrow.*

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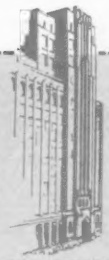

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